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THE SOURCES OF TYNDALE'S VERSION OF THE PENTATEUCH

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE DIVINITY
SCHOOL IN CANDIDACY FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF OLD TESTAMENT LITERATURE AND INTERPRETATION)

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THE SOURCES OF TYNDALE'S VERSION OF THE PENTATEUCH

Among the heroes and martyrs of the English Reformation none is more worthy of the historian's study than William Tyndale. The singular gaps in the records of his life, which have contributed to the popular neglect of Tyndale, remind one of the similar hiatus in our knowledge of Shakspere's career; the more because these two sixteenth-century leaders. different in every other respect, were alike in the depth of the impression they made on the English language at a critical stage of its development. It is known to scholars, but hardly to the general public, that the English New Testament of our own time is essentially the work of Tyndale. A comparison of his pioneer version with the later sixteenth-century translations and with the Authorized Version of 1611 shows conclusively that all the changes and improvements from Coverdale down to the American Revision are numerically far less than the phrases and sentences of the exiled scholar of the Reformation period. As one begins to perceive that our rich heritage of perfect phrases and melodious rhythm in the English Testament has descended, not from the bishops of 1611 or of 1558, but from this much-abused martyr of King Henry's reign, the wonder grows that his very name is strange to the ordinary Bible reader, and that his romantic history is all but forgotten. No less intrepid and original than his great predecessor Wiclif, he lived at a time when the new learning made possible a translation from the original tongues, and when the English language had become more flexible, richer in synonyms, and better fitted to render the Hebrew and Hellenic Greek idioms without violence. No less aflame with indignation against the abuses of the priesthood and the wrongs of the English people than was Wiclif, he entered upon his work at precisely the moment when the long-smoldering fires of reformation wanted but a spark to set them off in England, as they had been kindled in Germany by Luther's attack on Tetzel. It was Tyndale's Testament more than Henry's divorce or the minor ecclesiastical reforms of the bishops that started the English Reformation. It was Tyndale's words that were on men's lips in the dark days that followed; Tyndale's matchless rendering of the gospels that the martyrs recited in their dungeons and at the stake; Tyndale's bold doctrines of scriptural interpretation that saved England from the bibliolatry of German Protestantism after

Luther's death. Some of his ideas were too radical for the age. Modern writers who suggest, as if for the first time, that the translator of Scripture should avoid words of ecclesiastical connotation foreign to the original learn with surprise and admiration that Tyndale substituted "congregation" for "church," used "love" in 1 Corinthians, chap. 13, and anticipated other modern innovations in an age when such ideas were strange in England.

It has been often said that in this popularizing of the Scripture, as in other phases of his work, Tyndale simply copied Luther. We shall have to consider at length the direct and the indirect obligations of the English to the German reformer; and shall find large elements of indebtedness which none would have been freer to acknowledge than Tyndale himself, had the question been put to him by his friends rather than by his enemies." But this may be said at the very outset, that to charge a man with "copying Luther" is to pay him a unique compliment, for a more original and inimitable person never lived than the good doctor of Wittenberg, to match whose countless whims and fancies and homely German idioms would be a task for a master-actor. If it be true that Tyndale, moved by Luther's spirit and aided by his genius, brought the gospel to the people of England in a way as suited to the English situation as Luther's was to the very different state of affairs in Germany, it can hardly be a detraction from his merits to acknowledge the relation. The facts have long been obscured by partisans, who have sought to prove either that Tyndale worked absolutely without aid, or that he was a mere camp-follower of the German reformers. Like many other questions touching the Reformation in England, this long-standing controversy over Tyndale's originality has been entangled in ecclesiastical side issues and historical mazes, with which the modern investigator need have little to do. A study of the sources is much more profitable than a fruitless attempt to balance the prejudiced or ignorant opinions of superficial historians.

The present inquiry is devoted to a neglected phase of the work of Tyndale, of much interest to the Old Testament scholar, and not without its bearing on English literary history. Having published his version of the New Testament, and several doctrinal treatises to be mentioned shortly, the reformer proceeded to begin a much larger enterprise, which unhappily he never completed—the translation of the Old Testament. The Pentateuch was issued in 1530. It is a rare book, of which only a few copies exist, and never reprinted until the careful and admirable edition of Dr.

On Tyndale's indebtedness to Luther see Eadie, *The English Bible*, Vol. I, pp. 143-46, 209-12; Moulton, *The History of the English Bible*, pp. 87, 88.

J. I. Mombert appeared in 1884. This, the first English version from the Old Testament since the fourteenth century, possesses a peculiar interest for all students of the English Bible. When it appeared, the study of Hebrew was a novelty in England, the first chair of Hebrew in an English university having been established in 1524 at Cambridge,2 in the year that Tyndale had left his native land never to return. On the continent scholars had been studying Hebrew, with the aid of learned Jews, for half a century. Hebrew studies flourished in Italy and Spain. Johann Reuchlin, Sebastian Münster, and others had cultivated the language with zeal and genius in Germany, and in several of the German universities great advance had been made in this difficult branch of philology. But England was a generation behind Germany in this, as she has since been in some other branches of sacred learning, and Tyndale, when he began his task of rendering the Old Testament into English, had no native precedents to follow. The interesting question arises: How far did he succeed in his aim? To what extent did he use the Hebrew in his version of the Pentateuch? Was he, as his detractors have declared, a mere dabbler in Semitic grammar, parading his etymologies of proper names to hide ignorance of the language itself, and depending almost entirely on the Vulgate and on Luther? Or was the father of our English New Testament also the father of English Hebrew scholarship, who, under many limitations, acquired in Germany an adequate mastery of the language, and made his own version independently and with scholarly discrimination?

That this is no trivial or academic question is shown by two facts: first, that Tyndale's Pentateuch is essentially our own Pentateuch in style and substance, and, so to speak, set the style of rendering Hebrew prose which, as carried out by later translators in the remainder of the Old Testament, has become the grand style for religious compositions in English; second, that, if tradition is to be given due weight, we are to attribute to Tyndale's hand, not only the Pentateuch, published during his lifetime, but the historical books from Joshua through Chronicles as they appeared in print for the first time in the so-called "Matthew's Bible," edited by the martyr John Rogers in 1536, and adopted by Coverdale a year later.³ It is the testimony of early historians that Tyndale left these

¹ William Tyndale's Five Books of Moses Called the Pentateuch. (New York: A. D. F. Randolph, 1884.)

² Robert Wakefield was the first incumbent. See Athenœum, 1885, pp. 500 ff. ³ See Demaus, Life of William Tyndale, p. 478; Foxe, Acts and Monuments, p. 1484; Anderson, Annals of the English Bible, p. 205. Foxe's reference is as follows: "John Rogers brought up in the Universitie of Cambridge, where hee profitably trauelled in good learning, at the length was chosen and called by the Merchants Aduenturers, to

books in manuscript, the work at least in part of his imprisonment, and that they were secretly conveyed to Rogers and issued by him. On this hypothesis we owe to Tyndale nearly the entire historical portion of the Old Testament, comprising more than one-half of the whole. In the absence of any proof of this tradition, it would be improper to base any independent argument upon these books; but the certainty that Tyndale carried his Hebrew studies beyond the Pentateuch, and pursued them with eagerness up to the very end of his life, justifies us in regarding him as more than a mere beginner and amateur in the language.

The inquiry is the more interesting because it has been neglected. The historians of the English Bible, devoting large space to Tyndale's New Testament, pass over his Pentateuch with scanty mention, as a minor episode in his career, of only incidental biographical interest. The New Testament, of course, lay nearest to his heart, and was the work by which his influence upon the course of events in England was chiefly exerted. In it he found the true doctrine of salvation with which he sought to displace the erroneous teachings of the church; in it he found the true constitution of the church, which in his controversial writings he set over against the abuses of the hierarchy, the "practice of prelates" which disgraced Christendom. But Tyndale held broad views of Scripture. In his thought the Bible was a progressive revelation, no part of which could be neglected by the Christian believer. In the lives of the patriarchs, the story of the exodus, the history of Israel, he saw innumerable parallels to the experiences of the believer and to the progress of the church; and these depended for their force, not on any allegorizing interpretation such as captivated many of the later reformers, but on a just appreciation of the true relation between sacred and modern history. He deprecated all attempts to veil the historical sense of the Scripture in elaborate mystical metaphor. For him, as for Luther, the men of the Bible were real men, with real trials and defeats and victories from which the Christian might

be their Chaplaine at Antwerpe in Brabant, whome he serued to their good contentation many yeares. It chaunced him there to fal in company with that worthy seruant and Martyr of God, William Tindall, and with Miles Couerdale (which both for the hatred they bare to papish superstition and idolatry, and loue to true religion, had forsaken their native country). In conferring with them the scriptures, he came to great knowledge in the Gospell of God, in so much that he cast of the heauy yoke of Popery, perceiuyng it to be impure and filthy Idolatry, and ioyned himselfe with them two in that paynefull & most profitable labour of translating the Bible into the Englishe tongue, which is intituled: The Translation of Thomas Mathew."

¹ For his view of biblical allegories and their legitimate exposition, one of the pithiest passages in his writings, see the *Prelace to Leviticus* (Mombert, p. 294).

learn as from other biography, with added force because of the relation of these ancient worthies to events supreme in their sacred significance. The marginal notes which so scandalized Sir Thomas More and Tyndale's other enemies, lacking, as they sometimes are, in good taste, as when he appends to the inspired text sarcastic flings at the Pope and the bishops, convey to the modern reader a sense of reality and candor.¹ Here was a man for whom the Bible was a living book, in vital touch with the affairs of distant ages, having its lessons for priest and plowman, king and subject, master and servant, saint and sinner. As contrasted with the older exegetes and with the post-Reformation reactionary school, Tyndale stands revealed to us as in many respects a modern of the moderns in his attitude toward the older Scriptures.

Holding such a view of the meaning of the law and the prophets of Israel, he certainly did not look upon his arduous task of translating the Old Testament as an irksome undertaking, to be got through with in the easiest way possible, merely to complete his version of the Bible. Rather did he regard this great undertaking as the crowning achievement of his life, and gave to it all the learning and enthusiasm with which he carried through the earlier works of his exile. When the news came to him at Vilvorde that his days were numbered, and he faced death with his task more than half undone, it must have been the bitterest disappointment to him to know that the matchless poetry of the Psalms, the pleadings and warnings and promises of the prophets, must be rendered by other hands than his. History has shown that his successors were capable of carrying on the work in the same large spirit with which he began it, falling naturally into the style which he originated; so that the English Old Testament, as we have it, shows no break, but is essentially a literary unit. But the fact that the men who gave us the English Psalms and Proverbs and Isaiah could doubtless have translated the historical books as well as Tyndale, had his version never been begun, should not lead us to belittle the worth of that beginning, nor to underrate its influence on the subsequent history of our Bible.

We shall inquire, first, under what circumstances Tyndale gained his knowledge of Hebrew; second, what sources he used in his version of the Pentateuch and to what extent his work was original; third, what influence his version exerted upon later translations and upon English literature. These are the three phases of the subject upon which there has been most controversy among those writers who have dealt with the matter at all, and upon which no agreement has been reached. The uncertainty which

¹ See Demaus, p. 238.

still prevails is due in part to scanty evidence, in part to preconceived theories.¹

It will be desirable, before considering the first question, to introduce an outline of Tyndale's life, to serve as a groundwork for chronological references. The sources are not abundant. Foxe's account in the Acts and Monuments is the basis of all the later narratives. While biographers accept large portions of it as authentic, they reject certain statements which conflict with other sources, with less hesitation because of Foxe's well-known inaccuracy in matters of historical data. To Foxe must be added the indirect evidence in the controversial works of Sir Thomas More directed against Tyndale, a voluminous correspondence preserved in the English state papers bearing upon the attempts first to apprehend Tyndale, and afterward to induce him to return to England as a tool of the ministry; and a few scanty but interesting hints in the Belgian state papers relating to the imprisonment and trial. Autobiographical references in Tyndale's own writings are the most important of all, but these are unfortunately too rare and ambiguous to give much assistance in correcting the romancing instinct of Foxe and filling the large gaps left by existing documents. The materials have been worked up in Anderson's Annals of the English Bible, Westcott's History of the English Bible, and similar works; but most elaborately and impartially in the standard biography by R. Demaus (London, 1871), which has not been superseded and is not likely to be. It is based upon a careful study of the sources, and is marked by judicious, but not intemperate, admiration of the great reformer. Mr. Demaus had access to many manuscript records not known to the earlier biographers, spent years in the unraveling of ingenious clues, and produced what will probably continue to be the authoritative life. For the study of Tyndale's New Testament in its historical and bibliographical phases there is a much larger body of literature, including bibliographical collations, facsimiles, reprints, etc. But for his life, particularly his work on the Old Testament, not much can be added to the list given above. The article in the Dictionary of National Biography (Vol. LVII, p. 428) by Edward Irving Carlyle is longer than that in the Encyclopædia Britannica or other general works of reference, but contains no new material, and appears to be based chiefly on Demaus.

William Tyndale was born in Gloucestershire² between 1480 and 1490. The date 1484 assumed by Demaus rests upon general considera-

¹ On the subject of Tyndale's Hebrew Scholarship see Demaus, pp. 217, 233–37; Mombert, p. lxxxvi; *Athenæum*, 1885, pp. 500, 562, an unsigned review of Mombert's book. ² Foxe, "About the Borders of Wales" (p. 1075).

tions rather than upon direct evidence. Of his early life next to nothing is known. He was sent to Oxford, entered in Magdalen Hall perhaps about 1504, and spent some years in the university, winning the bachelor's and master's degrees. This was the period when the mediaval seclusion of Oxford was being invaded by disciples of the new learning from the continent, and Greek studies were enthusiastically prosecuted by the younger men. Grocyn and Linacre were teaching the classic Greek; Latimer and Colet lectured on the Greek Testament. The influence of Colet, particularly of his lectures on the Pauline epistles, must be regarded as fundamental in forming the opinions of young Tyndale. In 1510 Erasmus of Rotterdam began his five years of residence at the sister University of Cambridge, whither Tyndale went to continue his studies. Here he imbibed the bold and radical views of the great Dutch scholar, whose contempt for the obscurantist policy of the church led him into utterances that aroused the hostility of the authorities. Demaus suggests that Tyndale's great purpose of translating the Scriptures may have been incited, or at least strengthened, by the views of Erasmus as expressed in a famous passage of his works.

How long Tyndale remained at Cambridge is not certain. By 1521, if not earlier, he returned to his native county of Gloucester to serve as tutor and chaplain in the family of Sir John Walsh.¹ Even in this remote country parish his radical opinions excited controversy among the neighboring clergy, and he was rebuked by the chancellor of the diocese.2 It was during the two years spent there that his plan of translating the New Testament took form. In this purpose he was not moved by the example of Luther; for Luther's translation did not appear until 1522, and Tyndale can hardly have known much of Luther's plans prior to this time. Rather was this great purpose based on a conviction that reformation of the church in England must come in large part through enlightenment of the common people, who could not read the Vulgate and were kept in ignorance by the clergy. It was in controversy with a learned man of the community, says Foxe, that Tyndale uttered his famous promise: "I defie the Pope and all his lawes: and further added, that if God spared hym life, ere many yeares he would cause a boy that driueth the plough to know more of the Scripture, then he did." 3

In 1523 the young scholar, full of enthusiasm and hope, departed for London, where he expected to secure the patronage of the new bishop, Tunstal, a man known to be interested in the Greek studies of Erasmus

¹ Foxe spells the name Welche (p. 1075).

² Foxe, p. 1075.

³ Foxe, p. 1076.

and More. His reception was unfavorable. The bishop, whatever his academic sympathies may have been, was an uncompromising opponent of the Lutheran doctrines then spreading through England, and dismissed Tyndale without encouragement. Having failed to secure recognition for his project from the man who seemed the most likely ecclesiastic in England to afford such help, he saw that he must work henceforth independently and in secret. For some months he resided in London with a wealthy merchant, to whom he had been introduced by Latimer, Humphrey Monmouth. In Monmouth's household he found that sympathy which had been denied him at the episcopal palace, met many learned men, and made some progress in his studies. Having learned that he could not with safety issue his translation in his native land, he left London in May, 1524, for Germany. Henceforth he was an exile; and his great work for the English nation was wrought in a foreign land, aided by foreign scholars, recognized during his lifetime only by the faithful Monmouth and a small group of courageous Englishmen who were later numbered among the humbler leaders of the English Reformation.

Reaching Hamburg, he lost no time in journeying to the Saxon city of Wittenberg to see Luther.1 He arrived at this Mecca of reformers at a somewhat inopportune time for personal intercourse with the apostle of German Protestantism. Luther was in the midst of the busiest period of his career, when the land was torn as under with the struggle known as the Peasants' War, and with the political upheaval consequent upon the contest between Leo X and the German states. Luther had published his New Testament two years before, and was now issuing controversial pamphlets, preaching in the university church, and working on his Old Testament. Nothing is definitely known of the personal relations of the English visitor with his German colleague. Those who deny that Tyndale made any use of Luther's labors go so far as to reject altogether the statements of early writers as to this visit to Wittenberg, but without sufficient reason. Assuming that these contemporary accounts are correct, Tyndale must have enjoyed in the university town a measure of quiet and sympathy which enabled him to make rapid progress with his version of the New Testament. Hebrew and Greek had been taught in the university for years. Disciples of Johann Reuchlin, the father of German Hebraists, were to be found there, as well as Greek scholars and theologians. During the nine or ten months of his sojourn Tyndale

¹ Sir Thomas More, Dialogue, Confutation; Cochlæus, Commentarii de actis et scriptis M. Lutheri, p. 132; Foxe, Acts and Monuments, p. 1076. Demaus, pp. 94-97. Contra, Anderson, Annals of the English Bible, pp. 24 ff.

probably began his acquaintance with the Hebrew tongue, facilities for which were greater at Wittenberg than at Hamburg, Cologne, or Worms—cities where he spent the following years. For at Wittenberg he might have the assistance in his Hebrew studies of Christian scholars; while in the other cities he must depend chiefly or entirely upon Jewish instructors, many of whom were still suspicious of Christians desiring their aid.

With the help of his amanuensis, William Roye, an eccentric person who gave him more trouble than his work was worth, Tyndale translated the New Testament in less than a year. Believing it to be impolitic to have his work bear the imprint of a Wittenberg printer, and so expose it at the start to the censorship of German and English enemies, he removed to Cologne, after a trip to Hamburg to receive a remittance of funds from Monmouth. The printing of the book at Cologne was interrupted by the discovery of his project through the investigations of Cochlæus, an agent of the church. With the sheets of the first part of the book, Tyndale and Roye hurried away in time to escape arrest, and resumed the enterprise in the safer refuge of the city of Worms, already a center of the Protestant movement. Here, from the press of Peter Schoeffer, was issued in 1526 the octavo Testament of Tyndale. The quarto sheets of the earlier portion brought from Cologne were also, it is believed, completed in that form, by Schoeffer or some other printer, and thus two editions were put into circulation. The only complete copies now in existence, however, are all of the octavo edition. Buschius states that six thousand copies of the Testament were printed at Worms, and this has been supposed to include both editions. Of these six thousand only one incomplete quarto and two octavos are now extant.

Within a few months of its publication, Tyndale's anonymous translation reached England. In the spring of 1526 it was secretly circulated in large numbers. Coming soon to the notice of the authorities, it was condemned by Tunstal and others, at first without knowledge of its authorship, regarded simply as the work of the Lutherans, whose activity was becoming notorious. The burning of such copies as could be seized did not retard its circulation. An unauthorized reprint by Christopher of Endhoven at Antwerp² helped to swell the supply needed to meet the growing demand. Desperate attempts were made in England to buy up and destroy all copies that could be found. This brisk demand merely moved the Dutch printers to issue still another edition. Their two editions are said by George Joye to have numbered about five thousand copies. The

¹ Spalatinus' Diary in Schelhorn, Amoenitates literariae, IV, 231.

² Demaus, p. 157.

investigations set on foot by Tunstal and Wolsey finally succeeded in fixing the responsibility for the translation upon Tyndale and Roye. But Roye, already separated from his master because of his erratic habits, had been lost track of, and Tyndale managed for the time to elude the emissaries of the English prelates.

In 1527 he left Worms. Direct evidence of his residence for the next two years is lacking. For reasons of prudence he took care to keep his movements secret. It has been assumed, however, by biographers, from certain indications, that he made his home in the university town of Marburg, a center of Reformation influence second only to Wittenberg itself. Here, in common with other reformers, he would enjoy the powerful protection of the Protestant Landgraf Philip of Hesse-Cassel, and the advantages of the new Protestant University of Marburg founded by that ruler. Here also there was a printing establishment less likely to be invaded by English spies than those at Cologne and Worms, conducted by Hans Luft.² Among his associates here was the learned Hermann Buschius, whom he had already met at Worms, and whose testimony to his learning is worthy of note.³ Another illustrious man whom Tyndale probably met at Marburg was the Scottish protomartyr Patrick Hamilton, who spent a few months there in 1527 with three companions.

In the following spring, May 8, 1528, Tyndale issued from the press of Hans Luft his *Parable of the Wicked Mammon*, a work on the Reformation doctrine of justification by faith, and *The Obedience of a Christian Man*, treating of the duties of a Christian citizen in his religious, family, social, and civic relations. Of the contents of these important works, and their bearing upon the English Reformation, this is not the place to speak.

During 1529 the attacks on Tyndale from English sources increased in violence. In particular the pamphlet campaign of Sir Thomas More against him began; a controversy which was renewed several years later and led to some of Tyndale's ablest polemic writings. During that year Tyndale visited Antwerp, presumably in connection with arrangements for promoting the exportation of his New Testament and other works. It happened that More and Tunstal were then on the continent assisting in the negotiation of the Treaty of Cambray; and Tunstal went

¹ Demaus, chap. vii.

² Dr. Mombert attempts to show that "Malborow in the land of Hesse" is not Marburg, but a pseudonym for Wittenberg. He presents arguments tending to show that Hans Luft was never in Marburg. See his preface, p. xxix. Cf., contra, Athenaum, 1885, pp. 500 ff.

³ P. 22.

to Antwerp in the hope of seizing some of Tyndale's Testaments. As in the former case, the purchase of a large supply for confiscation was easily effected, but the publication of further editions was thereby made possible. There is uncertainty as to Tyndale's movements during 1529. Foxe relates that the translator sailed from Antwerp for Hamburg, was wrecked, with the loss of all his books and manuscripts, reached Hamburg by another ship, and spent some months there, from Easter to December, translating, with Coverdale's aid, the entire Pentateuch. The reference to Coverdale is not accepted as very important by biographers, as Coverdale could hardly have aided Tyndale in the actual task of translation, being at that time but slightly acquainted with Hebrew. The entire incident is believed by Demaus to be confused or misdated, as it conflicts with the Antwerp anecdote about Tunstal, which is placed in the late summer of 1529. Demaus thinks it probable that, instead of going to Hamburg at this time, Tyndale returned to Marburg; and, if so, may have been present at the famous debate between Luther and Zwingli upon the eucharist, which led to the final separation between the German and the Swiss reformers.

Whether the work of translating the Pentateuch was accomplished at Hamburg or at Marburg, it was completed by the latter part of 1529; for the Genesis bears the imprint of Hans Luft, the Marburg printer, under date of January 17, 1530. The Pentateuch was not printed as a whole, but the several books appear to have been issued at brief intervals, perhaps in two groups, which were bound together. Genesis and Numbers are in black-letter; Exodus, Leviticus, and Deuteronomy, in roman type. No satisfactory explanation has been given of this diversity of type. Some have supposed that the three books in roman were published in some other city, but Demaus finds that all five books have the same form, the same style of ornamental title-pages, and the same paper. Each book has an introduction, marginal notes, and a glossary of Hebrew words and proper names containing the etymology of these terms as understood by the translator.

Having seen his Pentateuch safely through the press, Tyndale entered upon the most important of his controversial works, *The Practice of Prelates*. This was an attack upon the hierarchy, particularly the Pope and the English bishops, in which their excesses and extortions were satirically compared with the simplicity of the New Testament church polity. Wolsey came in for special denunciation for his selfish ambition, not alone from

Acts and Monuments, p. 1077.

² P. 229.

the point of view of an ecclesiastical reformer, but considered from Tyndale's position as a partiot and still loyal supporter of the king.

The attacks of Sir Thomas More upon Tyndale were instigated by Tunstal, who wrote to him March 7, 1528, requesting that he undertake the defense of the Catholic faith against Lutheran heretics. More was the most learned man in England, a Greek scholar, friend of Erasmus and Colet, author of *Utopia*, a defender hitherto of liberal principles in religion and government. The singular contrast between his previous career and the bitterness and narrowness displayed by him toward his exiled fellowcountryman, Tyndale, is one of the puzzles of literary history. The first volume of this controversy, A Dialogue of Sir Thomas More, Knight wherein he treated divers matters . . . with many other things touching the pestilent sect of Luther and Tyndale, appeared in June, 1529, just before More left for Cambray. Tyndale worked on his reply during 1530 and published it at Amsterdam in 1531. More answered in 1532 with his Confutation, following this up with passages in the Debellation of Salem and Byzance, the Apology, and the Answer to the Poisoned Book. Much of More's bitterness was due to Tyndale's mistaken charge that the lord chancellor had been moved by mercenary motives in undertaking the task of defending the church against the reformers. The subject-matter of the volumes on both sides covers the whole field of the Reformation dogmas, the alleged abuses of the church, and the merits and defects of Tyndale's version. Notwithstanding More's superior learning in general history and politics, and the great advantage he possessed because of his official position and his intimate acquaintance with the rapidly changing internal affairs of England, he was unquestionably worsted in the argument. In his later works he shows that he himself felt this, and from urbane controversy he descends to vulgar and malicious abuse.

Tyndale in his Obedience of a Christian Man had laid down principles in regard to the supremacy of the state over the church in all civil affairs which now became popular in court circles at home. For Wolsey had been superseded by Thomas Cromwell, and it was Cromwell's plan to assert the rights of the king against the claims of the Pope. This new premier, only superficially acquainted with Tyndale's writings, believed that a pamphleteer so acute and eloquent might render valuable service in this campaign. He therefore, without full consultation with the king, directed the envoy at Antwerp, Stephen Vaughan, to ascertain on what terms Tyndale would return to England. It appears that this was not a scheme to entrap Tyndale and then put him out of the way, but a genuine

¹ Wilkins, Concilia, III, 711; Demaus, p. 263.

attempt to bring him back as an ally in the new policy inaugurated by Cromwell. Vaughan, after some correspondence with Tyndale, had three interviews with him at Antwerp during the early months of 1531, and was completely won over by the evident sincerity and power of the supposed heretic. He could not, however, persuade the exile to risk his liberty and his life by setting foot in England, where More and Tunstal were still breathing out slaughter against him. Meantime Tyndale's Practice of Prelates having come to the notice of Cromwell and of his royal master, the situation suddenly changed. The Obedience of a Christian Man was a pleasing book in a king's ears. The Practice of Prelates was rank heresy and treason. Cromwell, by Henry's command, made Vaughan cease his efforts to enlist Tyndale in the king's service. Before long Vaughan was superseded at Antwerp by a man of another stamp, Sir Thomas Elyot, and the attitude toward Tyndale became one of hostility. But for a time the exile evaded his enemies.

During that year, 1531, he translated and published a translation of the book of Jonah, with a prologue. Subsequently he suspended his translation work in order to enter upon the task of expounding the Scripture. In 1531 appeared his exposition of the First Epistle of John. In 1532, after he had left Antwerp, and while he was roaming from one German city to another, an exposition of the Sermon on the Mount was published. This was to some extent based on Luther's homilies on the same portion of Scripture, but was nevertheless an original work. In 1533 there was published anonymously at Nuremberg a treatise entitled *The Supper of the Lord wherein incidentally More's letter against John Fryth is confuted.* This is attributed to Tyndale; it is an exposition of the sixth chapter of John. Written to defend Tyndale's friend John Fryth, now under arrest in England, it was without avail. Fryth, who had been with Tyndale on the continent much of the time since 1528, and was his closest companion, was tried, condemned, and suffered martyrdom July 4, 1533.

The vigor of the pursuit of Tyndale having now temporarily abated, he settled again in Antwerp, and spent about two years there quietly, busy with the revision of the Pentateuch and the New Testament. New editions of both were issued in 1534. In the revised edition of the Pentateuch the textual changes were confined to the book of Genesis. Some alterations were made in the glossaries and prologues. The revision of the New Testament was radical and extensive. Prologues and marginal notes were also added. This revised edition was preceded by an unauthorized and garbled edition of the Testament by Tyndale's former friend,

¹ See a collation of these alterations in Mombert, p. ciii.

George Joye, who introduced a few changes for doctrinal reasons, and sought a scholar's credit for a piece of literary piracy. It led to a bitter controversy between him and Tyndale. Early in 1535 Tyndale had a second revision ready for the press, but was arrested before its publication.

The plot by which the great translator fell into the hands of his enemies was not instigated by King Henry nor by the dominant party in England, now by no means ill disposed toward him. It was rather the work of the Catholic reactionaries, foiled in their attempt to prevent Henry's breach with Rome, and furious against Tyndale as one of the leaders in the Protestant movement, as he was also the most defenseless. Betrayed through the treachery of a supposed friend, Henry Philips, he was arrested in the streets of Antwerp by the officers of the Emperor Charles V, and imprisoned in the castle of Vilvorde, eighteen miles away. The date of his arrest is fixed by a document still in the archives at Brussels at about May 23, 1535.

Efforts were made to save him from the heretic's fate. His friend Thomas Poyntz, at whose house he had resided for a year, risked his own life in the vain attempt to change the determination of the authorities. Cromwell, when appealed to, used some pressure to obtain the same end, but failed. The trial, before a special commission, occupied several months in 1536. Tyndale answered the elaborate charges of his prosecutors with ability and eloquence, but the conclusion was foregone. In midsummer sentence of death was passed upon him. During his prison life he pursued his studies so far as he was able. A Latin letter written by him to the governor of the prison, requesting warmer clothing, candles, and the use of his Hebrew books, is still extant. On October 6, 1536, he suffered martyrdom at Vilvorde, being first strangled and then burned.

Having before us this outline of Tyndale's life, the first question bearing upon the subject of this paper is: Where and how did he learn Hebrew?

The answer to this question must be wholly inferential. Tyndale, so far as can be judged from the history of his early life, knew nothing of Hebrew when he left England in May, 1524. He was to some extent acquainted with Hebrew before writing *The Parable of the Wicked Mammon* and *The Obedience of a Christian Man*, published in the spring of 1528. He translated the Pentateuch in 1529. This fixes the period of his first Hebrew studies upon which his translation was based between 1524 and 1528.

¹ Foxe tells, in much detail, the story of the arrest, imprisonment, and efforts to save Tyndale's life (pp. 1077-79).

Between his arrival in Germany in 1524 and his arrest in 1535, Tyndale spent his time in the following cities, so far as can be discovered or surmised:

Hamburg: May, 1524

Wittenberg: May, 1524-April, 1525

Hamburg: April, 1525

Cologne: April-September, 1525 Worms: October, 1525-...(?) 1527 Marburg(?): 1527-August, 1529

Antwerp: August, 1529

Hamburg(?): 1529

Marburg: December, 1529-. . . . 1530

Antwerp: 1531-1535

Since his stay at Hamburg in May, 1524, and again in April, 1525, was brief, and the period of not more than five months spent at Cologne was occupied with the printing of the unfinished quarto New Testament, Tyndale learned his Hebrew in Wittenberg, Worms, and Marburg. Inasmuch as the early months of his stay at Wittenberg must have been chiefly occupied with the translation of the New Testament, not to mention the acquisition of the German language, we may probably place the earliest date of his Hebrew studies in the beginning of 1525; and inasmuch as the translation of the Pentateuch must have occupied the most of 1529, the study of the language preparatory to that task can hardly have continued much beyond 1528. This leaves four years during which Tyndale may have labored steadily or at intervals upon the Hebrew grammar and Scriptures. But there is evidence that by the second year of this period he had already made much progress in the language. Herman Buschius, one of the group of German Humanists which included Reuchlin, Erasmus, Ulrich von Hutten, and other leaders in the revival of learning, met Tyndale at Worms before August 11, 1526, and told Spalatin that the Englishman who translated the New Testament was "so skilled in seven languages, Hebrew, Greek, Latin, Italian, Spanish, English, French, that whichever he spoke you would suppose it his native tongue." We must allow for some exaggeration in this statement, since it is highly improbable that Tyndale could actually converse with any fluency in Hebrew, and unlikely that he had much fluency in the Italian and Spanish. But the words of Buschius, recorded by a disinterested third person, certainly show that Tyndale had made more than a beginning in Hebrew when he had been in Worms only about nine months. We are led therefore to assume a period of elementary study at Wittenberg during the latter months of his

¹ Diary of Spalatinus, printed in Schelhorn, Amoenitates literariae, IV, 431.

stay there (January-April, 1525); a partial interruption, possibly, during the busy period of getting the New Testament to press at Cologne and Worms (April-December, 1525); a renewed study, under Jewish guidance, at Worms during 1526 and part of the following year; and a further period of study in a university atmosphere with scholarly associates at Marburg, 1527–29.

It will now be necessary to examine the evidence for the theory above outlined as to the time and places of Tyndale's Hebrew studies. That he knew no Hebrew when he left England in May, 1524, is to be inferred from three considerations. First, Hebrew was not taught at Oxford or Cambridge prior to that time. Second, in the absence of Christian teachers at the universities, Tyndale, so far as we can judge, had no opportunity of learning from Jewish instructors during his sojourn in London (1523–24). There is no evidence that any impulse had yet reached England from the enthusiastic campaign of Hebrew study in Germany started by the Pfeffer-korn-Reuchlin controversy. Third, there is no evidence that copies of the Rudimenta Linguae Hebraicae of Reuchlin (1506) or other grammatical manuals had reached England during Tyndale's residence at the universities. So we conclude, in the absence of any proof or contemporary hint to the contrary, that neither from Christians, Jews, nor books did Tyndale learn anything of Hebrew in England.

Evidence of the progress of Tyndale's Hebrew studies, in addition to the testimony of Buschius in the summer of 1526, is found in the two doctrinal treatises published in the spring of 1528, The Parable of the Wicked Mammon and The Obedience of a Christian Man.

In The Parable of the Wicked Mammon appears this remark on the word "Mammon":

First, Mammon is a Hebrew word and signifieth riches or temporal goods, namely all superfluity, and all that is above necessity and that which is required unto our necessary uses wherewith a man may help another without undoing or hurting himself: for hamon in the Hebrew speech, signifies a multitude or aboundance of money, and therehence cometh mahamon or mammon, abundance or plenteousness of goods or riches.¹

In The Obedience of a Christian Man is this comment on the Hebrew idiom:

St. Jerome also translated the Bible into the mother tongue, why may not we also? They will say it cannot be translated into our tongue, it is so rude. It is not so rude as they are false liars. For the Greek tongue agreeth more with the English than with the Latin. And the properties of the Hebrew tongue

1 The Fathers of the English Church, Vol. I, p. 103.

agreeth a thousand times more with the English than with the Latin. The manner of speaking is both one, so that in a thousand places thou needest not but to translate it into the English word for word, when thou must seek a compass in the Latin.

With reference to the places where Tyndale learned Hebrew and the sources of his knowledge many inferential conclusions can be drawn from the well-known history of the Talmud controversy which ushered in the Reformation.

Johann Reuchlin was the first German Christian to study Hebrew. Born at Pforzheim in 1455, educated in Greek at Paris and Basel, he became a teacher of the classics, though also practicing the profession of law. In middle life, after a brilliant career in diplomatic service, he began the serious study of Hebrew with Loans, the Jewish physician to the emperor Frederick III. In 1498 at Rome he continued these studies with another learned Jew, Obadiah Sforno. Returning to Germany, he began to teach the language to the many eager humanists at Heidelberg, Stuttgart, and other cities where the Greek learning was already cultivated. In 1506 he issued his Rudimenta Linguae Hebraicae, the first Hebrew grammar in a European language for the use of Christians, if we except the brief and imperfect sketch published in 1503 by Conrad Pellicanus, who had learned something of the language by working over Hebrew manuscripts almost without instruction. In 1512 Reuchlin issued the Hebrew text of the penitential Psalms with grammatical notes. He was regarded as the most learned Hebraist in Germany, though during the first decade of the century numerous competent scholars had followed his example and studied the language under the guidance of learned Jews in Germany, Italy, and France.

When therefore in 1509 an attack on the Jews and confiscation of their books were planned by certain of the Dominican monks of Cologne, led by John Pfefferkorn, it was to Reuchlin that the emperor, Maximilian, referred this subject to investigate and report. His reply, defending the Jewish books against the charge of insulting Christianity, angered his enemies beyond measure. A controversy ensued which lasted for six years, and ultimately involved all the representative men of Germany on one side or the other; the Humanists siding with Reuchlin in defense of the Jews, the ecclesiastics and many of the university faculties against him. Though Reuchlin escaped condemnation in the proceedings brought against him for his refusal to recant, he suffered much abuse and material

Doctrinal Treatises and Introductions to Different Portions of the Holy Scriptures (Parker Society edition, 1848), p. 148.

losses for his stand. It was the indignation aroused among the liberals by the bigotry displayed in this controversy, together with the satires of the *Encomium Moriae* and the *Epistolae Obscurorum Virorum*, which prepared the way for the Lutheran Reformation.

The bearing of this Reuchlin-Pfefferkorn controversy upon the general introduction of Hebrew instruction into German universities is obvious. When the young Humanists, hitherto content with the newly discovered riches of the Greek classics, found themselves forbidden by the obscurantist party in the church to read the dangerous Jewish works or to attempt to study the Old Testament in the original, that was the very thing they were the most eager to do. Accordingly, the natural course of events was hastened; the Hebrew instruction, which under normal conditions might have taken a generation to spread through the universities, and become popular, sprang at once into a place second only to Greek. The demand for teachers sent many men to Reuchlin, Sebastian Münster, Pellicanus, and the other pioneers, for grounding in the hitherto despised language. Textbooks were issued in rapid succession.

Thus, when Tyndale reached Germany, Hebrew was no longer a novelty in the centers of learning. Reuchlin was dead, but his younger associates and pupils were fairly well equipped to carry on his work.

- ¹ The following list of Hebrew textbooks published from 1500 to 1530 is given in the *Jewish Encyclopedia*. Many of these ran through several editions.
- 1504. Pellicanus, Conrad. De modo legendi et intelligendi Hebraeum (Strasburg).
- 1506. Reuchlin, Johann. Rudimenta Linguae Hebraicae una cum Lexico (Pforzheim)
- 1508. Tissardus, Franciscus. Grammatica Hebraica et Graeca (Paris).
- 1513-1521. Guidaccerius, Agathius. Institutiones Graecae Hebraicae (Rome).
- 1516. Capito, W. F. Institutiuncula in Hebraicam Linguam (Basel).
- 1518. Boeschenstein, John. Hebraicae Grammaticae Institutiones (Wittenberg).
- 1502. Münster, Sebastian. Epitome Hebraicae Grammaticae (Basel).
- 1520. Pagninus, Sanct. Institutiones Hebraicae (Lyons).
- 1522. Anonymous. Rudimenta Hebraicae Grammaticae (Basel).
- 1524. Münster, Sabastian. Institutiones Grammaticae in Hebraicam Linguam (Basel).
- 1525. Aurigallus, Matthew. Compendium Hebraicae Chaldaeaeque Grammaticae (Wittenberg).
- 1526. Zamorensis, Alphonsus. Introductiones Artis Grammaticae Hebraicae (Complutum).
- 1528. Van Campen, John. Ex Variis Libellis Eliae quidquid ad Graecam Hebraicam est necessarium (Louvain).
- 1528. Fabricius, Theodorus. Institutiones Linguae Sanctae (Cologne).
- 1528. Pagninus, Sanct. Institutionum Hebraicarum Abbreviatio (Lyons).
- 1520. Clendardus, Nicolas. Tabulae in Graceam Hebraicam (Louvain).
- 1530. Sebastianus, Augustus. Grammatica Linguae Ebraae (Marburg)

Chairs of Hebrew existed at Heidelberg, Wittenberg,¹ and perhaps at others of the universities, while one was established at the new University of Marburg about the time of Tyndale's arrival there.

When Tyndale, in the year 1529, set about the work of translating the Pentateuch, his equipment for the task was by no means meager. He had, first of all, acquired facility in the difficult art of translation by his New Testament. In that task he had chosen the style which seemed best fitted for rendering the Scriptures—a style so simple in its structure, so close to the paratactic quality of Hellenic Greek, that it is well-nigh transparent. The reader imagines he is reading the one inevitable, obvious sentence which alone could render the original into English; and not until it is compared with the painful artificialities of modern attempts to translate the New Testament into contemporary speech, not until the scholar compares Tyndale's Testament with the current English of the early Tudor period, is the full significance of this first modern version perceived. Those who are never content to leave a writer more than the merest vestige of originality point to Wiclif's version, and seek by parallel columns to demonstrate Tyndale's heavy indebtedness of Wiclif. It is not to be denied that manuscript copies of Wiclif's Testament circulated freely as late as the latter half of the fifteenth century, and that Tyndale was, of course, familiar with it. Neither can it be denied that in the choice of words, notwithstanding the obsolete diction of the earlier translator, Tyndale was often content to adopt phrases that commended themselves to him. No friend of Tyndale needs to exalt him by depreciating Wiclif. But Tyndale expressly declares that he was not dependent on his prede cessor, making his own translation throughout rather than revising the old.2

On the question of Tyndale's English style as a translator we have fortunately a considerable basis for comparison in his voluminous doctrinal, controversial, and expository works. As might be expected, in these writings the sentences are longer, the rhetorical balance more elaborate; but both in invective and in exhortation, in the biting epigram and the eloquent homily, we find evidence of that genius for cadences and rhythmic flow of syllables which marks our English Bible above all other works of English prose. The only writers of his age in whom we find this style

¹ Among the Hebraists in Luther's circle at Wittenberg were Matthæus Aurogallus, Johann Forster, Bernhard Ziegler, and George Rörer. See Buchwald, *Doktor Martin Luther*, p. 321.

² "I had no man to counterfeit, neither was helped with English of any that had interpreted the same or such like another in the Scripture beforetime" ("Epistle to the Reader," subjoined to the New Testament).

developed, with its nice balance of the Latin and Anglo-Saxon words and syntax, are Latimer, in his sermons, for the short sentence and pithy phrase, and Cranmer, translator of the larger part of the *Prayer Book* for the rhythms. It was not the common style of learned men in the reign of Henry VIII. Sir Thomas More shows few traces of it. He writes a Latinized English without flexibility and without melody. The English version of the *Utopia* is, of course, not by More at all, but by one Ralph Robinson, and belongs to the following generation.

This style of Tyndale's, which set the fashion for Coverdale and all his successors, owes not a little of its charm to the fact that it was shaped in its phrasing by the loose syntactical structure of the Greek Testament. It is to be noted that among the numerous translations of the Early Tudor period those from the French—for example, Lord Berners' version of Froissart—most nearly approach this style of Tyndale's; and for the obvious reason that the translator in each case happened to be too good a scholar to paraphrase in Latinized periods a narrative told in short words and co-ordinate clauses. We have but to compare Tyndale at his worst—that is, in his most vehement tirades against More—with the typical pamphlets and formal correspondence of Henry's reign, to feel instantly the individuality of the man and his feeling for the new English prose that had so lately come into being.

If this was the first and one of the most important of Tyndale's qualifications, when he undertook the translation of the Pentateuch, a second was his Hebrew studies, already referred to. The apparatus at his command can be estimated with some approach to probability.

For Hebrew grammar he had at his command the considerable number of textbooks enumerated above, of which those by Reuchlin (1506), Münster (1520), and the two published at Wittenberg by the leading Hebraists there, Boeschenstein (1518) and Aurigallus (1525), were probably his chief authorities, since they would naturally be the most accessible.

For lexicons he had the vocabulary accompanying Reuchlin's *Rudi* menta (1506), Sebastian Münster's *Lexicon hebraicum chaldaicum* (Basel, 1508, 1523), and perhaps Pagninus' *Thesaurus linguae sanctae sive lexicon hebraicum* (Lyons, 1529).

For the Hebrew text there was no want of printed editions. At least five had been printed in Italy and Spain since 1488, the most popular of which was that of Bomberg, published at Venice in 1517. This included the Targum of Onkelos on the Pentateuch, of which Tyndale is supposed by some editors to have made occasional use.

For the Vulgate there were, of course, many printed editions. Of the

Septuagint, editions were to be found in the *Complutensian Polyglot* (1514), the Aldine edition (1518), and the Strasburg edition of 1526.

Luther's translation of the five books of Moses, the first part of his Old Testament, appeared in 1523, and was of course constantly before Tyndale in his work.

The question arises whether Tyndale had with him in Germany a manuscript of the Wiclifite Old Testament by Nicholas de Hereford or its revision by John Purvey, or whether such resemblances as can be traced between these early versions and his are either accidental or due to recollections of a version familiar to him in his youth. These resemblances are much less numerous than in the New Testament, where there is no possible doubt that Tyndale used Wiclif's work. If Foxe's story of the shipwreck on the voyage to Hamburg in 1529 be accepted, we must conclude that any such manuscript of either of the fourteenth-century Old Testament versions, even if Tyndale originally had one and used it in his first draft of Deuteronomy, was lost in that disaster; and it does not seem likely that it could be promptly replaced by friends in England in time to be used in the work on the Pentateuch.

We come now to the central problem of this inquiry: To what extent did Tyndale use the Hebrew in his Pentateuch?

This question is to be decided only by a comparison of his version with the original, with the Vulgate, with Luther's version, and with Hereford's and Purvey's. It is not so easy of settlement as prejudiced writers on either side have attempted to prove. If his authorship of the books from Joshua to Chronicles in Rogers' and Coverdale's Bibles could be assumed, we should have a larger basis for induction. The Pentateuch consists so largely of straightforward narrative, in which alternative renderings of the Masoretic text are seldom possible; it has so few obscurities as compared with the poetical and prophetic books, that we may diligently compare many chapters in Tyndale, Luther, and the Vulgate, as the present writer has done, without being able to find a single datum for our inquiry. On the other hand, there are in the Pentateuch certain well-known difficulties, due either to rare words, poetic diction, or a corrupt text, which afford a more promising field for such study.

It would be manifestly impracticable to present here in parallel columns the several versions of the entire Pentateuch, or of an entire book. Four-fifths of such material would yield negative results. The method chosen, after a comparison of the entire Pentateuch in the manner indicated, is to select such chapters as offer tangible evidence upon one side or the other—

Acts and Monuments, p. 1077.

Tyndale's originality on the one hand, his dependence on the Vulgate and Luther on the other hand. Words and phrases presenting variations deemed significant for one reason or another are quoted, with their equivalents in the Hebrew, the Septuagint, the Vulgate, the two Wiclifite versions, and Luther's version. The first chapter of Genesis is given entire, as a fair specimen of straight narrative prose, and the number and character of data for our inquiry to be found in such prose. Isolated passages from Genesis present further typical examples. From the three considerable poetic pieces in the Pentateuch, Genesis, chap. 49, Deuteronomy, chaps. 32 and 33, are taken such passages as show facts bearing on the discussion; affording, by reason of their difficulties, more numerous tangible instances of dependence or independence than any other portion of the material.

For the Hebrew the Masoretic text is given; for the Septuagint, Swete's text; for the Vulgate, the standard Vatican edition, from a copy printed at Frankfort in 1829 collated with a Venetian edition of 1478 (Newberry Library); for Hereford and Purvey, the edition of the Wiclif Bible by Forshall and Madden (Oxford, 1850); for Luther, a Bible printed at Frankfort in 1583, now in the Newberry Library; for Tyndale, the critical reprint edited by Dr. J. I. Mombert (New York, 1884), the only reprint ever made of Tyndale's Pentateuch. Dr. Mombert's work was conducted with every precaution to insure literal accuracy of reproduction, and is to be depended on so far as the text is concerned. His introduction contains a large amount of bibliographical and other information, together with certain conclusions as to the unsettled historical questions of Tyndale's life, which are at some points in conflict with other authorities. He has also taken the singular course of appending to the text of the Pentateuch, in the form of footnotes, glosses selected from Luther's version and the Rogers Bible of 1537, which at times are confusing to the student. The book was unfavorably reviewed in the Athenxum (1885, Vol. I, pp. 500, 562). The reviewer points out many alleged errors in Mombert's bibliographical statements, and ridicules his theory that the Pentateuch was really printed at Wittenberg instead of Marburg. He does not, however, criticise in any respect the fidelity of the reprint of the text of the Pentateuch, with which we are here concerned.

¹ The Hebrew and Greek have been collated with the texts in Walton's *Polyglot* (1657), no copy of the *Complutensian Polyglot* first edition being available. No variations from the modern text were found in the passages herein quoted.

REMARKS	Omits definite arti- cle following V H P L against Heb. LXX.	Follows LXX & L in omitting the idiomatic Hebrew	Follows L against	inde called the system days, and the darckness may be an so of the evenyage and Follows V and L in mornyage was the inaccurate remande the fyrst dering of Hebrew, days.
TYNDALE T	TENTLY Ev φρχή ἐποιρσον ὁ In principio creavit in the firste made in the bigningring Am Aniang schulf in the begynnynge Omits definite arti- From Schulf in the begynnynge Omits definite arti- From Aniang schulf in the begynnynge Omits definite arti- From Aniang schulf in the begynnynge Omits definite arti- From Erden. Frden. Frden.	אינו אינו אינו אינו אינו אינו אינו אינו		And called the lyghte daye, and the darcknesse nyghte; and so of nyghte; and so of mornynge and mornynge was made the fyrst daye.
LUTHER L	n the bigynnyng Am Anfang schuff God made of nougt Gott Himmel und heuene and erthe. Erden.	orsothe the erthe Und die Erde war was idet and voide. wast und list und and derknessis es war finster aufi weren on the face der Tiefe und der of depther and the Ge is 1, Gottes Spiryt of the Lord schwebt aufi dem	του	רבורך אלהיים (אינה לפלים) אינה לפלים (אינה לפלים) אי
PURVEY P	In the bigynnyng God made of nougt heuene and crthe.	Forsothe the erthe was idel and voide, and derknessis weren on the face of depther and the Spiryt of the Lord	was bornn on the warris. And God seide, Ligt be maad, and ligt wis maad. And God seig the ligt, that it was good, and he de- periode be ligt fro derknessis;	And he clepide the ligt, dai, and the derknessis, nygt, And the cuentid and morwetid was maad, o daie.
HEREFORD H	In the firste made God of nougt heuene and erthe.	The erthe forsothe was veyn with yme and void. and derknessis weren vpon the face of the see; and the	Spiryt of God was wartys. And God seide, Be mand light: and mand is light: and And God sawg light. that it was good, and deuydid light fro derknessis.	And clepide ligt, day, and derknessis, nygt. And maad is euen and moru, o day.
VULGATE V	In principio creavit Deus caelum, et terram.	δὲ γỷ ἢν ἀρφατος Terra autem erut και ἀκατανσετος. Innins et vacua, et στος, και σκοτος tembrae erant su- èrate» τῆς άβυσ- per faciem abyssi, σου- και πνέγακ et et spiritus. Del θεοῦ ἐπτοδεστο ferebatur super	eintum τοῦ τὸἀτος. aquas. ai thru ὁ θεὸς Γινη. Distique Deus: Fiat θήτω φῶνς καὶ ἐγές. Iu.x. Et facta est lux. ii the ὑ θεὸς τὸ Et vidit Dura huem ἡῶν ὅτι καλών καὶ ἀτὸ quod esset bonn: δει ψωριστ τὸ θεὸς et divisit huem a δει ψωριστ τὸ θεὸς et divisit huem a σία ἡ ἐτον τοῦ ψω tenebris.	Appellavitque hucem Diem et tenebras Noctem, factum- que est vespere et mane, dies unus.
LXX	Έν άρχη ἐποίησεν ὁ θιὸς τὸν ούμανὸν καὶ τὴν γῆν.	η δε γη ην αόρατος ατα άκατας στος, και σκοτος επάνω της άβυσσουν και πνεύμα θεού επειδείο το συν	imáin τοῦ τόδατος. θήτα φώς και έγε- νετο φώς. καὶ ίδεν ο θεος τὸ φώς στι καλών και δως φωρατι ο θεός διι φωρατι ο θεός διι φωρατι ο θεός στο και ότο και στο και ότο και στο και ότο και στο και ότο και τος και ότο και τος και ότο φεοτ τοῦ σκότους,	καί εκάλεσεν 'υ θεός Τό όμος ήμεραν, καί Τ'υ σκότος έκαλεσεν νίκτα, καί έγευστο έσπερα καί έγευστο πρωι, ήμερα μεα.
HEBREW Heb.	מראשית מרא אלהים את השמים ראת	הארץ היתה ההו ובהו החשך על־פני ההום ורות איביום מרחפה	גליפני המים: ראמר אלדים אור: ארא אלדים איר אלדים ים וינדל אלדים נק	החשך: ויקרא אלהים לאור יום ילחשד קרא לילה ייהי עים ייהי בקר יום
	Gen. 1:1	N	w 4	V)

	HEB.	LXX	Λ	Н	d	L	T	REMARKS
Gen. 1:6		και είπεν ο θεός Γενη- Dixit quoque Deus:	Dixit quoque Deus:	Seide forsothe God.	And God seide, The	And God seide, The Und Gott sprach: Es And God sayd: let Firmament from V	And God sayd: let	Firmament from V
	יהי רטיע נותרד	θητω στερεωμα εν	Fiat firmamentum		firmament be maad	werde ein Feste	there be a fyr-	H P.
	במרת רודר	μεσω του ϋδατος,	in medio aquarum.	ment in the myddel	in the myddis of	zwischen den was-	mament betwenc	mament between Follows L against
		και εστω διαχωρι-	et dividat aquas ab	of watres, and	watris, and departe	sern und die sey	the waters, and	the waters, and Heb. LXX V II P.
	מבריל בין מים	ζον άνα μέσον ύδα-	aquis.	dyuyde it watres	watris fro watris.	ein unterscheid	let it devyde the	let it devyde the Idiomatic instead of
	ימים: עמים:	τος και υδατος. και		fro watrys.		zwischen den was-	waters a sonder.	literal rendering.
	•	eyereto ortws.				sern.		independent.
7	ドヤお メンド・ロ	και έποίησεν ο θεός	Et fecit Deus firma-	And God made the	And God made the	And God made the And God made the Da machet Gott die	Than God made the	
	XCTLCC	το στερέωμα. καί	mentum, divisitque		firmament, and de-	Feste und schei-	fyrmament and	
	יררדל דר באיר	διεχώρισεν ο θεός	aquas quae erant	dyuyidid watris	partide the watris	det das wasser un-	parted the waters	
		ανά μεσον του ύδα-	sub firmamento, ab	that weren undre	that weren vndur	ter der Festen	which were vnder	
	אטר מרחה	τος ὁ ἦν ὑποκάτω	his, quae erant	the firmament fro	the firmament fro	von dem wasser	the fyrmament.	
	לרקיע ובון	του στερεώματος,	super firmamen-	thes that weren	these watris that		from the waters	
	במים אחר מעל	και ανα μεσον του	tum. Et factum	aboue the ferma-	weren on the fir-	Und es geschab	that were above	
	יורויי יורוי ריי	υδατος του επάνω	est ita.	ment; and it is	mament; and it	also.	the fyrmament:	
	1 4 7	του στερεώματος.		maad so.	was don so.		And it was so.	
00	ריסרא אלהים	και έκάλεσεν ο θεός	Vocavitque Deus fir-	Vocavitque Deus fir- And God clepide the And God clepide the Und Gott nennet die	And God clepide the	Und Gott nennet die	And God called the	
	לרמרע שמים		mamentum, Cae-	frmament, heuene.	firmament heuene.	Festen Himmel.	fyrmament heaven.	
	יין מיר ייניי	νόν και τδεν ο θεός	lum; et factum est	And maad is euen	And the euentid	Da ward ausz	And so of the even- Cf. vs. 5.	Cf. vs. 5.
		ότι καλόν· και έγέ-	vespere et mane,	and moru, the	and morwetid was	abend und morgen	ynge and morninge	
	בקר ויום שני:	νετο έσπέρα καϊ	dies secundus.	secounde day.	maad,the secounde	der ander Tag.	was made the	
		έγένετο πρωί, ήμε-			dai.		seconde daye.	
		ρα δευτέρα.						
6		Και είπεν ο θεός Συ-	Dixit vero Deus: Con-	God forsothe seide.	Forsothe God seide.	Kά είπεν ὁ θεόν - Dixit veroDeus: Con- God forsothe seide. Forsothe God seide. Und Gott sprach: Es And God sayd. Let	And God sayd, let	
	נמנר במנם		gregentur aquae,	Gadrid be watris	The watris, that	samle sich das was-	the waters that are	
	2444	-	quae sub caelo	the whiche ben	ben vndur heuene,	ser unter dem Him-	vnder heaven	
		νού είς συναγωγήν	sunt, in locum	vndre heuene, in to	be gaderid in to o	mel an sondere	gether them selves	
	אני מקום אדר	μίαν, και οφθήτω ή	unum, et appareat	o place, and apere	place, and a drie	örter dasz marr	vnto one place,1	vnto one place, IFollows Heb. LXX
	רמראני בינוטני	Епра. кай ечечето	arida.	the drie; and mand	place appere; and	das trocken sche.	that the drye	V H P against L's
	ייויי־נו:	ούτως, και συνήχθη Et factum est ita.	Et factum est ita.	it is so.	it was doon so.	Und es geschach	londe may appere:	loose rendering.
	-	το υδωρ το υποκάτω				also.	And it came so to	And it came so to 2Follows L as often
		του ουρανου εις τας					passe.	in correct render-
		συναγωγας αυτων,						ing of against
		kai wpon n snpa.						LANVHP.

	HEB.	LXX	Λ	н	Ъ	1	т	REMARKS
Gen. 1: 10		και εκάλεσεν ο θεός	Et vocavit Deus ari-	και εκάλεσεν ο θεός Et vocavit Deus ari- And God clepid the And God clepide the Und Gott nenner	And God clepide the	Und Gott nennet	And god called the Inaccurate introduc-	Inaccurate introdu
	YELLEN, SICH	την ξηράν γήν, και	dam, Terram,	drie, erthe; and	drie place, erthe;	das trocken Erde		tion of def. art.
		τα συστέματα τών	congregationesque		and he clepide the	and die samlung	and the gatheringe	
		ύδάτων εκάλεσεν	aquarum appel-	watris he elepide.	gadryngis togidere	der Wasser nen-	togyther of waters	
	ערא ימים רירא	θαλάσσας. και ίδεν	lavit Maria.	sees. And God	of watris, the sees.	net er Meer, Und	called he the see	
	אלדים ער טרע:	ο θεός ὅτι καλόν,	Et vidit Deus quod	saig that it was		Gott sahe dasz		
			esset ponum.	good;	it was good; and	es gut war. Und		
II		- RATE AND RAI CITTEN O BEOS BAR-	Et ait: Germinet	Et ait: Germinet And saith, Burion	seide. The erthe	Gott sprach: Es		Follows L closely
	הבתא הארץ	στησάτω η γη βοτά-	terra herbam vi-	the erthe grene	brynge forth greene	lasse die Erde	the erth bringe	choice of words.
		νην χόρτου, σπεί-	rentem, et facien-	erbe and makynge	eerbe and makynge	auffgehen Grasz	forth herbe and	
	10 11	ρον σπέρμα κατά	tem semen, et lig-	seed, and appletre	seed, and appil tre	und Kraut dasz	grasse that sowe	
	מזריע זרע עץ	yeros Kai Kab'	num pomiferum	makynge fruyt	makynge fruyt bi	sich besame und	seed, and frutefull	
	פרי שמה פרי	όμοιότητα, και ξύ-	faciens fructum	after his kynd.	his kynde, whos	fruchtbareBäume	trees that bere	
	SALL NIIL	уог карпиров пос-	juxta genus suum,	whos seed ben in	seed be in it silf on	da ein jeglicher	frute every one in	
		ούν καρπόν, ού το	cujus semen in	hym silf, vpon the	erthe; and it was	nach seiner art	his kynde, havynge	
	1	σπέρμα αύτοῦ ἐν	semetipso sit super	erthe; and maad it	doon so.	frucht trage und	their seed in them	
	ניארץ ביני טי:	αὐτώ κατά γένος	terram et factum	is so. And the		habe seinen eyge-	selves vpon the	
		είς ομοιότητα επί	est ita.	erthe brougte		nen Samen bey im	erth. And it came	
		tης γης. και έγε-		forthe grene erbe		selbs auff Erden.	so to passe:	
		vero offws.		and makynge seed		Und es geschach also.		
1.2	LTITIN LINEA	και εξήνεγκεν η γη	και εξήνεγκεν ή γη Et protulit terra her-	after his kynde.	after his kynde. And the crthe Und die Erde liesz and the crth brought	Und die Erde liesz	and the crth brought	
	117 411	βοτάνην χόρτου,	bam virentem, et	and tree makynge	brougte forth	auffgehen Grasz	forth herbe and	
		отегрог оперна	facientem semen	fruyt, and echon	greene erbe and	und Kraut das	grasse sowenge	
		κατα γείτος και καθ'	juxta genus suum.	hauynge seed after	makynge seed bi	sich besamet ein	seed every one in	
	למרנזיה רציק	όμοιότητα, και ξύ-	lignumque faciens	his special kynde.	his kynde, and a	jeglichs nach seiner	his kynde & trees	
	אמר מרי אמר	дог карпиног пос-	fructum, et habens	And God saig that	tre makynge fruyt.	art und Bäume	berynge frute &	
	זרער בר למרידיר	ούν καρπόν, ού το	unumquodque sc-	it were good.	and ech hauynge	die da frucht tru-	havynge their seed	
	3111	σπερμα αύτου èν	mentem secundum		seed by his kynde.	gen und iren	in themselves,	
	N 875.	αύτῷ κατὰ γένος	speciem suam.		And God seig that	eygen Samen bey	every one in his	
	טרם:		Et vidit Deus quod		it was good.	sich selbs hatten	kynde. And	
		ίδεν ο θεός ότι κα-	esset bonum.			ein jeglicher nach	God sawe that	
		λόν.				seiner art. Und	it was good: and	
						Gott sahe dasz es		

REMARKS	yinge and morn- yinge and morn- yinge and morn- ying was maste the have be lyghtes in there be lyghtes in there be lyghtes in there be dyyeltes in the days from the may be wino signes may be wino signes may be wino signes may be wino signes ing of \(\) as final. yeares.	by the them be by the formament of beaven. The so it was be conditioned to show the formate two fellows L against greater by the by th
1	F	A A
7	Da ward ausz abend und morgen der dritte Tag. Und Gott sprach: Es werden Licel- ter under Feste desc Himmels die das schiefen tag und nacht und geben zeichen jare	
Ь	And the cuentid and morwetid was mand, the thridde dai. Forsuhe Cod seide. Forsuhe Cod seide. Forsuhe Cod seide, Lightis he mand in the firmament of herrer, and departe tho the dail and nigt; and be tho in to signes, and tymes, and dailes, and geeris;	And shyne tho in the firmament of the theorene, and lighten thou the crite; and it was doon so. And God made twei greet lights, the gretter light that it schulde be bifore to the dai, and the lesses light that it schulde be bifore to the mig; and God made sterris;
H	And mand is euen and moru, the thrid day. God forsothe seide, Be ther mand high gruers in the firmanent of houene, and deal and nygt; and the thei into signes, and deales, and geers;	And ligne thei in the immanent of the immanent of theme. and ligne their the crite; and mad it is so. And God made two greet ligt gyuty, the greet ligt gyuther that it were bidow to the day, and the lesses ligt gyure that it were bidow to the day, and the lesses ligt gyure that it were bidow to the day.
	אים בעיבור איל דרב האים וואר מו המשל האים בעל	TOTAIN SATE STATE OF TABLE OF THE STATE OF TABLE
LXX	και έγείτετο πρωι, και έγείτετο πρωι, πίστε συ θείσε Τινη- βητασταν φωστήρετο είν της στεριοματι το συραιου είν φώσιστης γης, και φώσιστης γης, και δης μείσε και δης συραιος και της τυκτός και δια μείσε και ξείτετο δια μείσε και δια πρείσε και δια πρείσε και έστη μείσε και και στο στο δια στο στο δια στο δι	est idrugen eig dab. err er zig gregei, part errüg gregei, part errüg eigen, rero olizus, rero olizus, reis gewänders, zie eigen, gewänders, zie propertieren, deurzigen trou perpen deurzigen trou perpen gewänders, zie in gewänders, zie gegen, deurzigen trou perpen gewänder zie gewänder. reis gegen zie gewänder reis gegen zie gewänder. reis gegen zie gewänder reis gegen zie gewänder.
HEB.	••	" i
	Gen. 1113	15

REMARKS	ut them mannett to sayne classe & daye & daye & san to e lyghte chnesse. sawe yi d. morn- made the	The content of the	reace whiles and ill maner of crea- ures that live and more, which the waters brought maner of teel belows LXX and L maner of teel belows LXX and L were in their gaginst Heb. V H yendes. And God P. Reach and Cod P. Reach Cod P
T	sie And God put them sie in the fyrmament sie of heaven to skyne ern to rule the daye & the hyghte, and to decyde the lyghte from darknesse, sz. And God sawe yi he it was good. ar. dayage was made the yage was made the yage was made the fourth daye.	has water bryag forth has water bryag forth nove & have lyfe. nove & Rouse for to the nove & Rouse for to the nove & Rouse for to the nove the terth variet ter the fyrmament of iss. heaven.	
L	Und Gott setzt sie And God put them an die Peste desz in the fyrmament Ilimunds daz sie of heaven to shyne schienen auff die vpon the erth, and Erde I un'd den the nythte, and to regit erten und devyde the lyghte scheideren Liecht from darchaese, und Finstenisz. And God sawe yt U nd Gott sa he it was good. dasz es gut war. Da ward ausz abend And so of the eventund morgen der ynge van mormer und morgen der ynge wan med ethe wierdte Tag.	Und Gott sprach: AntiGoolsayd, let the Teserrege sich das, water bryng forth Wasser mit we. creatures that Henden und leben- move & have lyfe, digen Pinterel land & foules for to flee mit Geviged lags, over the eith vinder auff Erden unter the fyrmament of der Feste dess Himmels finger. Und Gott schuff And God created	grosse Walfis und allerley T das de tel und Wasser er ward lein je nach seiner und allerley derts Geve ein jeglichs seiner art. Gott sahe de
P	And settide tho in the firmament of heuene, that tho schulden schule of schulden be bifore to the dai and nygi. and schulden de bifore parte ligt and derknetig and derknesse. And God seig that it was going that it was And the euentid and the morwetid was maad, the fourthe mand, the fourthe dai.	Also God scide, The watris brynge forth a crepyinge beeste of lyuyinge soule, and a brid letynge alone erthe vindur the firmament of heuenc. And God made of	nougr grete whal- lisand eet brynge soule and monatolic, whiche the warris han brougt forth in to her kyndis and God mide of monge forth lisk grete Andle God soig that it was good;
Н	אווי אינ פֿפּרים מינימיני פֿי פֿי פּי פֿי פּי פּי פּי פּי פּי פּי פּי פּי פּי פּ	איי איי איי איי איי איי איי איי איי אי	nougi greet whallis and all sould belying and an out blying and whom watres whom watres housten office and all drynge thing after his kynd. And God ssig that it wer good:
ı'v	B. posuit cas in firmamento caeli, et bucerat super terran, et pracesemt diei ac nocti, et dividerent lucem ac tenebras. Et vidit Deus quod esset bomun. Et factum est vespere et name, dies quartus.	Dixit etiam Deus: Producant aquac reptile animae vi- ventis, et volutile super terram sub- firmamento caeli. Creavitque Deus	cete grandia, et onnem animam viventem atque modabilem, quam produzenta quae in species suas, et cundum genus suum. Et viditi Deus quod esect bonnen.
TXX	deis e's To artous o deis e's To artous mare deisubanoi, iorre deisubanoi, rif yir, deisubanoi, kai deket Yir, yir, kai deisubanoi, deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, kai deisubanoi, mandii deisubanoi, kai deisubanoi, mandii deisubanoi, kai deisubanoi, mandii deisubanoi, deisubanoi, deisubanoi, deisubanoi, mandii deisubanoi, deisu	Και είπεν όθεόν Έξα- γαγεστ τα 'ύδατα έρπετά ψυχών ξω σών και πετευτά πετόμετα έπτ τής γης κατά το στερε- ωια τοῦ οὐρανοῦ· και έγενετο ούτως, και έπούησεν ὁ θεὸς	ra niyy ra usyaha kai inaru'niya Siyayu ra idaru Eliyayu ra idaru kai mi meruni meranduk kai ye inar kai ideo deka ye inar kaidi.
HEB.	ייקו אתם אגדים ברקרץ השמים להאיר ולמשל ביום ובלילה האור ובון החשד יירא האור מיבונ:	ריאמר אלהים ישרצו המים שרץ נפש חיה יעום יעופס על־הארץ יבלהארץ יבממים:	אדרהתנים הגדלים ואת מלדמש הדרה הרשית אשר שבעי האים למינהם ראים כליעיה ראים ילמינהר
	Gen. 1:17 18	2	

	HEB.	LXX	Λ	Н	Ь	T	Т	REMARKS
en. 1:22	רברד אתם	×	Benedixitque eis.	and blisside	and blesside hem,	Und Gott segnet sie	And God blessed Follows literal Helb.	Follows literal Heb.
	NYELD CNOL			to hem, seiynge.	and seide.Wexe ge.	und sprach: Seyt	them sayinge.	(LXX V H)against
	מרר ירבר			Growith, and beth	and be ge multi-	fruchtbarund	Growe and mul-	P.L.
				ge multiplyed, and	plied and fille ge	mehret euch und	tiplye and fyll the	
				fulfillith the watres	the watris of the	erfüllet das wasser	waters on the sees,	
	מרומים		_	of the see, and the	see and briddis be	im Meer und das	& let the foules	
	ערמים יהערפ		per terram.	briddis be multi-	multiplied on	Gevögel mehre	multiplye vpon the	
	CE CNEA:			plied vpon the	erthe.	sich auff Erden.	erth.	
		745.		erthe				
23	ביי ארע	אם אים פאיניסים פחה באני ביר מת באני ביר בארכים באני באני ביר בארכים באני ביר באני ביר באני באני באני באני באני באני באני באני	Et factum est vespere	And maad is euen	And the eventid and	Da ward ausz abend	And so of the even-	Cf. vs. 5.
	רדי נקר				the morwetid was			
	רום חמרשור:	прера перату.	tus.	fyueth day.	maad, the fyuethe	fünffte Tag.	was made the fyfth	
					dai.		daye.	
5.4	ריאמר אלהים	Και είπεν ο θεός Έξα-	Dixit quoque Deus:	God forsothe seide,	And God seide, The	Katterevottos Efa- Dixit quoque Deus: God forsothe seide. And God seide, The Und Gott sprach: And God sayd: let Follows L in special	And God sayd: let	Follows L in special
	CLAN CALA		Producat terra ani-	Bryng forthe the	erthe brynge forthe	Die Erde bring	the erth bring forth	meaning of UE
	ימוד הרוו		mam viventem in	erthe soule lyuynge	a lyuynge soul in	herfür lebendige		
				in his kynde, iu-	his kynde, work	Thier ein jeglichs	in thir kyndes:	in thir kyndes: Follows L in choice
		_		mentis, and crep-	beestis and crep-	nach seiner art	catell & wormes	of word.
	ענימני ררמט	yis kata yévos, kai	et bestias terrae	ynge thingis, and	ynge beestis, and	Vieh Gewürm	& beastes of the	
	רברמר ארא	eyevero ourws.	secundum species	beestis of the erthe	vnresonable beestis.	und Thier auff	erth in their	
	ילמר: <u>ד</u>		snas. Factumque	after their special	of erthe, bi her	Erden ein jeglichs	kyndes, & so it	
			est ita.	kyndis, and so it is	kyndis, and it was	nach seiner art.	came to passe.	
	: 1			maad.	don so.	Und es geschach		
	-					also.		
25	LLAB NATIO	ž	Et fecit Deus bestias	And God made bees-	And God made vnre-	Also machet Gott	And god made the	
	NULLU L'NUL				sonable beestis of	die Thier auff	beastes of the erth	
	למרנה ראח"		suas, et jumenta.	thir special kyndis,	erthe bi her kyndis.	Erden ein jeglichs	in their kyndes, &	
	וייאר יאניי	_	et omne reptile	iumentis, and crep-	and werk beestis	nach seiner art	catell in their	
			terrae in genere	ynge thingis, and	and crepynge bees-	und das Vieh	kyndes, ad all	
	ころに つくしつひき	τα της γης κατα	suo. Et vidit Deus	beestis of the erthe,	tis, and unreson-	nach seiner art	maner wormes of	
	に名けなけ	_	quod esset bonum	after ther special	able beestis of	und allerley Ge-	the erth in their	
	- CALLEY	ίδεν ό θεὸς ὅτι καλά,		kyndis; and so it	erthe, bi her kyn-	würm auff Erden	kyndes: and God	
				is maad.* And	dis; and it was	nach seiner art.	sawe that it was	
	L N N L			God saig that it	done so.* And	Und Gott sahe	good.	
	יר טרן: ער			wer good;	God seig that it	dasz es gut war.		
					was good;			
			*****		the second of the second of the second			

* This sentence repeated with slight variations in H and P.

	HEB.	LXX		Н	Ь	L	Т	REMARKS
Gen. 1:26	ריאמר אלהים	- rai elmen o Beds Houn-	Et ait:	and seith,	and seide,	Und Gott sprach:	Und Gott sprach: And God sayd: let Follows Heb. V P	Follows Heb. V I
	-ALIC MILE	σωμεν άνθρωπον	Faciamus Hominem	σωμεν ἄνθρωπον Faciamus Hominem Make we man to the Make we man to oure	Make we man to oure	Lasst uns Men-	vs make man in	against L's loose
		κατ' είκόνα ημετέ-	ad imaginem, et	ymage and oure	ymage and lik-	schen machen ein	oure symilitude and	rendering.
	-4/1/-	ραν και καθ' όμοιω-	similitudinem nos-	lickenesse, and bi-	nesse, and be he	Bild das uns gleich	after - oure lyck-	after - oure lyck- Symilitude from V.
	עדמרתנר	σιν' καὶ ἀρχετωσαν	tram, et praesit	fore be he to the	souereyn to the	sey die da herr-	nesse: that he may	lycknesse from H
	נירבר עדגת	τών ίχθύων τής	piscibus maris, et	fishis of the see,	fisches of the see,	schen uber die Fis-	have rule over the	P. T avoids im-
	1	θαλάσσης και τών	volatilibus caeli, et	and to the volatils	and to the volatilis	che im Meer und	fysh of the see, and	age.
		πετεινών του ούρα-	bestiis, universae-	of heuene, and to	of heuene, and to	uber die Vögel un-	over the foules of	•
	וממרם	rov kai tŵr kthrŵr	que terrae, omni-	the beestis of the	varesonable bees-	ter dem Himmel	the ayre, and over	
	רטרמר	και πάσης της γής	que reptili, quod	erth, and to al	tis of erthe, and to	und uber das	catell, and over all	
	רםטג"הארץ	και πάντων τῶν ἐρ-	movetur in terra.	creature, and to al	ech creature, and	Vich und uber die	the erth, and over	
		πετών τῶν ἐρπόν-		the crepynge thing	to ech crepynge	gantzen Erde und	all wormes that	
		των έπι της γης.		that moueth on the	beest, which is	uber alles Ge-	crepe on the erth.	
				erthe.	moued in erthe.	würm das auff		
	LXL:					Erden kreucht.		
2	LULN SCHOOL	STELLE NATIONAL CHOCKER & BESS	Et creavit Deus ho-	Et creavit Deus ho- And God made of And God made of		Und Gott schuff den And God created	And God created	
	2 L	τον ανθρωπον, κατ'	minem ad imagi-	nougt man to the	nougt a man, to	Menschen Im zum	man after hys	
		είκονα θεού εποίη-	nem suam: ad	ymage and his	his ymage and lik-	Bilde zum Bilde	lycknesse, after	
	TX/T/ TX/T	σεν αύτον άρσεν	ad imaginem Dei	lickenes; to the	nesse; God made	Gottes schuff er	the lycknesse of	
	אלבים נורא	και θήλυ ἐποίησεν	creavit illum, mas-	ymage of God he	of nougt a man, to	ihn. und er	God created he	
	ארר דכר	αύτούς,	culum et feminam	made hym; maal	the ymage of God;	schuff sie ein	him: male & fe-	
	נינון רוא		creavit eos.	and femaal he	God made of nougt	Männlin und	male created he	
				made hem of	hem, male and	Frawlin	them.	
	1			nougt.	female.			
28	רנר איני	CTN 7727 και ηθογασο αύτούς Benedixitque illis And God blissid to And God blesside Und Gott segnet And God blessed	Benedixitque illis	And God blissid to	And God blesside	Und Gott segnet	And God blessed	
	345-1	ο θεύς λέγων 'Αυξά-	Deus, et ait: Cres-	hem, and seith.	hem. and seide.	sie und sprach zu	them, and God	
		νεσθε και πληθύ-	cite et multiplica-	Growe ge, and be	Encreesse ge. and	inen: Seyt frucht-	sayd vnto them.	sayd vnto them. Follows LXX V H P
	1 1 N	νεσθε, και πληρώ-	mini, et replete ter-	ge multiplied, and	be ge multiplied.	bar und mehret	Growe and multi-	against L's more
	פר רנו	бате тұғ үйғ каі	ram, et subjicite	fulfille ge the erthe.	and fille ge the	euch und füllet	plye and fyll the	correct rendering.
	רמלאר ארי	κατακυριεύσατε αὐ-	eam. et domina-	and sogette ge it.	erthe, and make	die Erden und	erth and subdue it	
		τής, και άρχετε τών	mini piscibus ma-	and have ge lord-	ge it suget, and be	macht sie euch	and have domyn-	
		iz biwr rys bakao-	ris, et volatilibus	ship to the fishis	ge lordis to fischis	underthan, Und	yon over the fysh	
	1 3	ons kai two meter-	caeli, et universis	of the see, and to	of the see, and to	herrschet uber	of the see, and over	
	בינו הנצרה	νῶν τοῦ οὐσανοῦ	animantilane conce	the volatilis of heu-	vodatilie of henene	Dischine Mearland	the feather of the	

השמים ובכל- היה הרמשת יאמר אלהים לכם אד־כל- אשר על־מרי אשר על־מרי וריד זרע ואכלה: דרע ולכל־מים בר פריען הארץ ולכל־קיה הארץ ולכל־קיה הארץ ולכל־קיה הארץ הלכלה: הארץ הלכליהי הארץ הלל־מיה	teram. super rior terram. super ene, and to alle lyuying terram. super terram. soule that moven the carbo soule that moven moved on erthe. the finance in the beastes that he can the carbo terram things hauving beests that he day a sulf Erden move on the crth. The rior terram to the carbo terram things hauving beests that he can be super terram to the carbo terram ter	ene, and to alle things hauving soule that mount vpon the errhe. In a gounn to gounn to gounn to gounn to have for the seek that the part of the properties of the kinde, that the ben to gow into mete; and to alle the staff han in him silf seed of ther kinde, that the ben to gow into mete; and to alle hings that the the ben to gow into mete; and to alle hings that that the ben to gow into mete; and to alle hings that	beesis that ben moued on erthe. Mad God scide, Sc.! Yhaue goue to gou ech cerhe beryuge seed on erthe, and alle trees that han in hem silf the seed to he kynde, that the be in to mere the seed on he kynde, that the be in to mere the seed on he kynde, that the be in to mere the seed of her kynde, that the be in to mere the seed of the kynde, that	dem Himmel und under alle in und und und under alles Thier I das au f. Erden Neucht. Sibe I i chg gebe euch allerle y Katut I das sich besamet auf der gattigen Erden I	ayre, and over all the beastes that move on the erth. And God sayd: se.	ayre, and over all Ayre instead of the beastes that heaven, independ-
היה הרמשת האמר אלהים לכם אדכלי אשר על פוי משב ורע זרע כל־המק אשר הריה אכלה: השל הללים: הארץ ולכליקים: הארץ ולכליקים: הארץ ולכליקים: הארץ הכלה: הארץ העבלה: הארץ העבלה: הארץ העבלים:	irran. iirran. iirr	thingis hauvinge soule that mouen vpon the erthe. Van God seyde, Se I of your effect of the gounn to gown a ferbe bryinge, inge forthe seed vpon the erthe, and all ertees that han in hym silf seed of ther kynde, that the ben to gow into mete; and to go gow into mete; and to all the home to gow into mete; and to all e hingis that this per to gow into mete; and to all e hingis that	beestis that ben moued on erthe. That God scide, Se! Yhaue goue to gou ech certhe arbryuge seed our erthe, and alle trees that han in hem silf the seed to he k kynde, that tho be in to mere	dem Himmel und uber alles Thier I uber auf Erden kreucht. Und Gost sprach: Sibe ich gebe euch allerley Kraut das sich besamet auff der gantzen Erden	the beastes that move on the erth. And God sayd: se.	heaven, independ-
יאמר אלהים היאמר אלהים לכם אד־כל- אשב זרע זרע מכל העץ אשר כל העץ אשר הדית זרע לכם הו פר פר"מץ השמים ולכל שנה: השמים ולכל שנה: הארץ ולכל שנה הארץ אשר"בו הארץ אשר"בו הארץ אשר"בו	with the property of the prope	some that the open when the etho- V have gown to ely gown at erbe bryng, inge forthe seed vpon the errest hat han in hym silf seed of ther kynde, that then ben to gow into mete, and to alle hings and on alle hings that	Vand God scride. Set: Y hautegoue to gou eech certhe beryuge seed on erthe, and alle trees that han in hem silf the seed do het kyndie, that do he kyndie, that floo be in to mere	uper anes timer i das a uf Erden kreucht. Und Gott sprach: Sibe ich gebe cuch allerley kraut das sich besamet auff der gautzen Erden	And God sayd: se.	
ריאמר אלהים לכם ארד כל- אשר על-פור כל-האק אשר- כל-האק אשר- הדית לאכלה: זרק לאכלה: השלים ולכל-שים הארק עלכל-שים הירק אשר-בו הירק אשר-בו לאכלה ויהי אק	Tibor Dixitque Deus: Ecce and dedi vobis onnem pano herbam afteratem pan, o seme super ter- ranger range than en en teritor ranger ingenetissis ser- nentem generissis s	And God scyde, Sel. And God scyde, Sel. And Sel.	And God scide, Sc.! Y haue goue to goue core the berynge seed on erthe, and alle trees that han in hem silf the seed of her kynde, that tho be in to mete to gou, and to alle threes the beautiful the seed of her kynde, that tho be in to mete to gou, and to alle threes the seed of t	kreucht. Und Gott sprach: Sibe ich gebe euch allerley Kraut das sich besamet auff der gantzen Erden	And God sayd: se.	ent.
ויאמר אלדים לכם אדר ללם עשב על פני משר על פני כל הארץ ואמר כל העץ אשר לכם בו פררץ השמים ולכל הארץ ולכל עיה רומש על היה את נפש הוה את לאכלה ויהר מת לאכלה ויהר מת	1'lōo Dixitque Deus: Ecce dei vobis onnem papa en lerbam afferancem den, ō senen super ter- den, ō senen super cancets den, ō senen se cancets animanthus terrae endique volucri configer vo	And God seyde, Sel And God seyde, Sel And Sen Sel And Sen Sel And Sel	And God sride, Se! Yhaus goue to gou eech eerbe beryage seed on erthe, and alle trees that han in hem silf the seed of her kynde, that tho be in to mete to gou; and to alle humans.	Und Gott sprach: Sihe ich gebe cuch allerley Kraut das sich besamet auff der gantzen Erden	And God sayd: se.	
הנה נתה לכם ארדכל" עשב דע זרע לפט ארדכל" אשר אל-מין אשר" נל"העץ אשר" ריה אלכ"היה רימש על" רימש על" בש היה את ימש היה	- 4-1	Y haue gounn to goun and arbe byng, inge forthe seed yourthe erthe, and alle trees that han in hym silf seed of ther kynde, that there kynde, that the bon to gow into mete; and to alle thingis that	Y haue goue to gou ech ecrhe berynge seed on erthe, and alle trees that han in hem silf the seed of her kynde, that tho be in to mete to gou, and to alle humans.	Sibe ich gebc cuch allerley Kraut das sich besamet auff der gantzen Erden		Follows Heb. LXX V
לכם את־כל- אשב זרע זרע אשר אל-פו כל־האנק אשר- זרע זרע לכם הו פררעק השמים ולכל-פוה רומש על- רומש על- בש חיה אק לאכלה ויהי-כן לאכלה ויהי-כן		gow al erbe bryng- inge forthe sæed vyportheerthe, and alle trees that han in hym silf seed of ther kynde, that ther kynde, that ther ben to gow into mete; and to alle thingis that	ech ecrbe berynge seed on erthe, and alle trees that han in hem silf the seed of her kynde, that tho be in to mete to gou; and to alle	cuch allerley Kraut das sich besamet auff der gantzen Erden	I have geven yow	H P against L's
משב אינ זרק משב אל פר כל־הארץ ואמר בני פררעץ בני פרעץ השמים ולכל השמים ולכל הארץ ולכליטים הארץ ששרבו הארץ אשרבו הארץ אשרבו הארץ אשרבו הארץ אשרבו אתילה ההרק		inge forthe seed voon the erthe, and alle trees that han in hym silf seed of ther kynde, that thei ben to gow into mete; and to alle thingis that	seed on erthe, and alle trees that han in hem silf the seed of her kynde, that tho be in to mete togon; and to alle	Kraut das sich besamet auff der gantzen Erden	all herbes that	loose rendering.
משב זרע זרע משר על־מערן אשר כל־הערן אשר זרע זרע לכם בו פררען ידיה לאכלה: השמים ולכל־עום הארץ ולכל־עום הארץ משר בו הארץ משר בו הארץ משר בו הארץ משר בו הארץ משר בו הארץ משר בו הארץ משר בו		vpon the erthe, and alle trees that han in hym silf seed of ther kynde, that their ben to gow into mete; and to alle thingis that	alle trees that han in hem silf the seed of her kynde. that tho be in to mete to gou; and to alle	besamet auff der gantzen Erden	sowe seed which	
אשר על־פוי בל־הצץ אשר בל פרבעץ ברית לאכלה: זרע זרע לכם האלק ולכל־עוף רומש על- רומש על- בשש חיה אק כל-ורק עשנ כל-ורק עשנ נש חיה אק		alle trees that han in hym silf seed of ther kynde, that thei ben to gow into mete; and to alle thingis that	in hem silf the seed of her kynde, that tho be in to mete to gou; and to alle	gantzen Erden!	are on all the erth.	
כל־הארץ ואמר בר פר רעץ בר פר רעץ בר הרעץ לכם הארץ ולכל-חים השמים ולכל הארץ אשר בנ הארץ אשר בנ הארץ אשר בנ הארץ אשר בנ הארץ אשר בנ הארץ אשר בנר הארץ אשר בנר הארץ אשר בנר הארץ אמר בנר אמר		in hym silf seed of ther kynde, that thei ben to gow into mete; and to alle thingis that	of her kynde, that tho be in to mete to gou; and to alle		and all maner trees	
בל"העץ אשר" זרש זרש לכם נר פרר" זרש זרש לכם נאורץ ולכל"שום נאורץ ולכל"שום נאורץ אשר"בו נשש זרה אק נאורץ אמר"בו לאוכלה ורה"כן		ther kynde, that thei ben to gow into mete; and to alle thingis that	tho be in to mete to gou; and to alle	und allerley frucht-	that hauc frute in	
ורש זרש לכם בורש זרש לכם הדיה לאכלה: השמים ולכל השמים על- המש שנה את הארק אשר בנ כל-ורק ששנ כל-ורק אמר בנרר את		thei ben to gow into mete; and to alle thingis that	to gou; and to alle	bare Bäume und	them and sowc	
בר פררעק דרע זרע לכם דרארק למכלה: דשמים ולכל דשמים ולכל דושמים אל- בש חדה את כל-דרק עשב בררע אלדים את-כל-אשר		into mete; and to alle thingis that	lumman boaring of	Bäume die sich be-	seed: to be meate	
זרע זרע לכם הדיה לאכלה: המלדק ולכל עום רומש על הארק אשר בנ הארק אשנ כל דרק עשנ כל דרק עשנ לאכלה ויהי כן את הל אשר		alle thingis that	named of the property of	samen zuewer	for yow & for all	
ידיה לאכלה: הבליחים השמים ולכל השמים ולכל הארץ אשר בו כל יוק אשר בו כל יוק שם לאכלה ויהיכן את אלהים			erthe and to ech	speise und aller	beastes of the erth.	
לכל-חנה השמים ולכל השמים ולכל הארץ שטר"ם הארץ שטר"ם כשש היה אק כל"ורק ששם לאכלה ויהי"כן את"כל"אשר	_	monen in the erthe.	brid of heuene, and	Thier auff Erden	and unto all foules	
השרק ולכל-קוה השרים ולכל הארק אשר-בר הצרק אשר-בר מש היה את כל-ירק ששנ לאכלה ויהי-כן את-כל-אשר	_	and to al foule of	to alle thingis that	und allen Vögeln	of the ayre, and	
הארק וככל עום השמים ולכל הארק אשר בו כמש חיה את כל רוק עשב לאכלה ויהר כן ורא אלדים	guae moventur in	heuene, and to alle	ben moued in	unter dem Himmel	vnto all that crep-	vnto all that crep- Follows Hcb. LXX
השמים ולכל הארץ אשר בו נפש חות את נפש חות אש כליורק עשב לאכלה ויהי כן יורא אלחים	terra. et in quibus	thingis that mouen	erthe, and in	unter dem Him-	eth on the erth	against V H P L.
רומש על־ הארץ אשר־בי ומש היה את כל־רלק עשב לאכלה ויהי־כן יררא אלהים	est anima vivens.	in the erthe, and in	whiche is a lyuynge	mel und allem Ge-	where in is lyfe,	
הארץ אשר בני ופש הוה את כל"רק עשב לאכלה ירה"כן יירא אלהים	navit ut habeant ad ves-	the which is soule	soule, that the have	würm das da lebt	that they may haue	
הארץ אשר בי נפש היה את כל"ורק ששנ לאכלה ויהירכן הירא אלהים את"כל"אשר	cendum. Et fac-	gyuynge lijf, that	to ete; and it was	auff Erden dasz	all maner herbes	all maner herbes Follows Heb. LXX
ומש היה את כל"ירק ששב לאכלה ויהי"כן וירא אלהים את"כל"אשר	_	thei have for to eet;	doon 30.	sie allerley grün	and grasse for to	L against V H P.
כל־ורק עשב לאכלה ויהר־כן וירא אלהים את־כל־אשר	a u X a	and maad it is so.		Kraut essen. Und	eate, and even so	
לאטלה ויהי־כן וירא אלהים את־כל־אשר	משמדמ			es geschach also.	it was.	
רירא אלדרם את־טל־אשר	Suite.					
רירא אלהים אתיכליאטר						
את כל אשר	καὶ τόθεν ὁ θεὸς τὰ Viditonne Dens And God saiv alle And God seig alle Und Gott sahe an And God behelde all	And God saig alle	And God seig alle	Und Gott sahe an	And God behelde all	
	eroun- cuncta quae fece-	thingis that he	thingis whiche he	alles was er ge-	that he had made,	
		made, and thei	made, and tho	macht hatte. Und	and loo they were	
Aiar, sai eyévero		weren ful good.	weren ful goode.	sihe du les war	exceadynge good:	
TALL GOTEPA KAI EYEVETO	revero est vespere et	And made is eucn	And the euentid	sehr gut. Da	and so of the even-	
יידאש האשני, אשמה דרהר בכר	εκτη, mane, dies sextus.	and moru, the sixte	and morwetid was	ward ausz abend	ynge and morn-	
CE Edite		day.	maad, the sixte	und morgen der	ynge was made the	
))			day.	sechste Tag.	syxth daye.	

	HEB.	LXX	Λ	н	Ь	L	T	Remarks
Gen. 2: 1	רכל־אנאם	ο κόσμος αυτών ΓΕΚ-ΧΕΝΟ	et omnis ornatus	and al the anowrning of hem.	and al the ourne- ment of tho.	mit iren gantzen Heer.	wyth all their apparell:	wyth all their ap- Rejects L's correct parell:
								of his own not so good.
4		אַ יִּשְׁיִשְׁנִי זַּנְ בַרְרְם	in die	in the day	in the day	zu der zeit	in the tyme	Follows L against
	•						:	Heb. LXX V H P.
2		ž	et omne virgultum	and ech bushe of	and ech litil tre of	und allerley	and all the	the All the versions mis-
	ניפרר טרם		agrı antequam orı-	the feeld or it were	erthe bilore that it	Baume aun dem	folds he fore there	T follows I VY V
	てにて こうてき		retur in terra, om-	growun in the	sprong out in	reide die zuvoi	tende de rore tuey	I lonows Lake 1,
		παντα χόρτοναγρου	nemque herbam	erthe, and al erbe	erthe; and he	nie gewest waren	were in the erthe.	nowever, not L.
			germinaret	that it buriownde	the feeld bifore	allerlev Kraut auff	of the felde before	
					that it buriownede	dem Felde das	they sprange.	
	1					zuvor nie ge-		
						wachsen war.		
0		TOO KATA avaTONAS	a principio	fro bigynnynge	at the bigynnyng	gegen dem Morgen	gegen dem Morgen [a garden in Eden] Follows LXX V H P	Follows LXX V H P
							from the begyn-	against L's correct
							nynge	rendering.
13	TOTAL LECTION CONTRACT	-Αίθιοπίας	Ethiopiae	at the erthe of	at the loond of	das gantze Moren-	all the lande of	all the lande of An independent con-
2				Ethiope	Ethiopie	land	Inde	jecture.
18		Bondov Kar autóv	adjutorium simile	help like hym.	an help lijk to	_	an helper to beare	an helper to beare Follows L in render-
	_		sibi		hym silf	umb jn sey	him company	CCCLC gui
								against V H P.
3: 4	3: 4 TTTT TOTAL ON BANATH ANOBA-	ού θανάτω άποθα-	nequaquam morte	nequaquam morte Thurg deth ge shal Ge schulen not die bi Ir werdet mit nichte	Ge schulen not die bi	Ir werdet mit nichte	tush ye shall not	A vigorous independ-
		νείσθε	moriemini	not die	deeth	desz tods sterben.	dye	ent rendering of
								the Heb. idrom.
91	%C01:	א מסט אחשא אים ביבובוי	aerumnas tuas et	thi myseses and thi	thi wretchidnessis	thi wretchidnessis I ch will dir vill will suerly encrease Abandons L's loose	will suerly encrease	Abandons L's loose
	THE CHICK	τον στεναγμόν	conceptus tuas	conceyuyngis	and thi conseyu-	schmertzen schaf-	thy sorow and	paraphrase for an
	-				yngis	fen wenn du	make the oft with	independent ren-
						schwanger wirst	child	dering, showing in
						Du solt mit		the phrase used for
						schmertzen Kinder		a desire
						geberen.		to follow English
								usage.

Gen. 3:19 Gru 7: 4 VX	HEB.	LXX	Λ	н	Ъ	L	T	REMARKS
2 tu	עפר עפר	γñ	pulvis	powdre	dust	Erden	crth thou art	Follows LXX and L
32	ECLN NO Lan	- אני הלרא אם הרברבים בים האים הלרא אם הרביבו	Nonne si bene ege-	Nonne si bene ege- Shalt thow not re-	Whether not if thou	Whether not if thou Ists nicht also? wenn	Wotest thou not	if Follows V H P
-	行うし こうしこう	σενέγκης όρθως δέ	ris. recipies: sin	sevue wel. if thou	schalt do wel, thou	du fromb bist so	thou dost well thou	against L.
ĺ		μη διέλης ημαρτές	autem male, sta-	wel dost: ellis for-	schalt ressevue;	bistu angeneme	shalt receave it?	shalt receave it? Follows H and P
<u>-</u>		ησύχασον. πρός	tum in foribus Dec-	sothe euel, anoon	but if thou doist	bistu aber nicht	But and yf thou	against Heb. V L.
	F026 C72	σε η αποστροφη αν-	catum adenit: sed	in the gatis thi	vuele, thi svnne	from so ruhet die	dost evell. by & by	dost evell. by & by One of the few cases
	ראלרך	τού και συ άρξεις	sub te erit appeti-	synnes shal ben at	schal be present	Sünde für der	thy synne lyeth	where influence of
Ë	משונים ואמו	-	tus ejus, et tu do-	thee? but vndre	anoon in the gatis?	thur. Aber lasz	open in the dore.	H P apart from V
•	1		minaberis illius.	thee shal be the	but the desir therof	du ir nie iren wil-	Notwithstandyng	can be shown.
	1			appetite of hym.	schal be vndur	len sondern	let it be subdued	
_				and thow shalt	thee, and thou	herrsche uber sie.	unto the, and see	
				haue lordship of	schalt be lord ther-		thou rule it.	
				hym.	of.			
00	ריאמר כרי	A Cain ad con και είπεν Καιν ποὸς Dixitque Cain ad	Dixitque Cain ad	And Caym seide to	And Cayn seide to	And Caym seide to And Cayn seide to Da redet Kain mit And Caintalked with Follows Linomitting	And Cain talked with	Follows L in omitting
	31 114 314	"Αβελ τὸν ἀδελφὸν	Abel fratrem suum	Abel his brother,			Abell his brother	-
-	4	αύτοῦ Διέλθωμεν	Egrediamur foras.	Go we out.	Go we out.	Habel.		LXX V (H P).
		είς τὸ πεδίον.						
-	F	TEL DE OTÉVOV KAL TPÉLOV	vagus et profugus	vagaunt and fer	vnstable of dwell-		a vagabond & a	& a Vagabond suggested
-				fugitif	yng and fleynge	tig.	rennagate.	by V. Rennagate
					aboute			independent.
23	ארש הרגתי	DATA THE OT AVODA THEKTELVA	occidi virum in	I slowe a man into	in I slowe a man into Y haue slayn a man	Ich hab einen Mann I have slayne a man	I have slayne a man	
	Have rede	eis rpavua ėuoi,	vulnus meum, et	my wound, and a	bi my wounds, and	erschlagen mir zur	and wounded my	and wounded my Independent and im-
			adolescentulum in	litle waxen man		wunden und ein-	selfe, & have slayne	possible.
	להברהי	μώλωπα έμοί.	livorem meum.	into my wannesse;	man bi my violent	en Jüngling mir	a yongman & gotte	
					betyng;	zur beulen.	myselfe strypes.	
I :5	הנלדה אדם	νωπωρόνως ανθρώπων	generationis Adam	generacioun of	generacioun of	desz menschen	generacion of man	generacion of man Follows LXX and L
				Adam.	Adam			against V H P.
24	ירתהלד הנרד	και ενηρέστησεν Ambulavique cum And he gede with And Enoth geed with	Ambulavitque cum	And he gede with	And Enoth geed with	5	Henoch lyved a	Adopts L's para-
_	31-135-1	Ένὼχ τῷ θεῷ καὶ	Deo, et non ap-	God, and he	God, and apperide		goodly life, and	
_			paruit; quia tulit	aperyde not; for	not afterward, for	fuhret nam jn	was no more sene,	Heb. V H P.
	N. C.	μετέθηκεν αυτόν ό	eum Deus.	God toke hym.	God took hym	Gott hinweg und	for God toke him	
	כקר ארו	θεός			awei.	ward nicht mehr	away	
	7500					geschen.		

REMARKS	had begot them Follows V H P L against pointing of Heb. & 1 NX	(±.	myne apoyntement In his first edition T my bond used various rend-	בררת crings for ברוחים			that thou mayst be Follows L against a blessing LXX V H P	it chaumsed within Follows V II P in an a while that Amra-impossible renderphed against L's correct	~	and it was counted Does not follow Us to hym for right- correct rendering, ivenes	Walke before me and A good independent be uncorrupte rendering of
T		n There were tirantes in the world in thos dayes	myne apoynte my bond	my appoyntment	my testament	my testament			n 1 goo childlesse, and the cater of myne housse, this Eleasar of Damasco hath a sone.		
Т	und zeugeten jnen Töchter	Es waren auch zu den zeiten Tyrannen auff Erden.	Bund	Bund	Bund	Ding G	und solt ein Segen seyn	es begab sich zu der Zeit desz Kö- nigs Amraphel	Ich gebe dahin on kinder und mein Hausvogt dieser Elieser von Da- masco hat einen Son.	und das rechnet er jm zur gerechtig keit	
d	and hadden gen- drid dougtris	Sotheli giauntis weren on erthe in tho daies.	couenaunt	poooq	: :		thou schalt be bles- sid	it was don in that tyme, that Amrafel	Y schal go with oute fre children, and this Damask, sone of Elieser, the procuratour of myn hous, schal bo	myn cir. and it was arettid to hyn to rigtful- nesse.	go thou bifore me, and be thou perfit
н	and hadden brougt forth dowgtris	Giauntes forsothe weren vpon the erthe in tho daies.	couenaunt	=	the standard	apilide	thou shalt be blis- sid	it was don in that tyme, that Am- raphel	I shall go withouten fre children, and the sone of the proctour of myn hows, this Dannask of Elyzar, shal be	myn eyre. and it was alowid to hym to rygtwis- nes.	goo bifore me, and be thow perfite
Λ	et filias procreas- sent	Gigantes autem erant super terram in diebus illis	foedus	foederis	foederis	SHADDON	erisque benedictus	factum est autem in illo tempore ut Amraphel	ένω δε απολυσμαι Εξο vadam absque I shall go withouten Y schal go with oute Ich gehe duhin on I acreeror ὁ δε υὐκς liberis, et filius pro- fre children, and fre children, and kinder I und mein Marce τῆς οἰκογε- curatoris donus the some of the this Damask, some Hauxvogt dieser noise gou, οὐτοκ meac, iste Damas- proctour of myn of Elieser, the Elieser von Da- Δαμαστού Έλεξερ cus Eliezer hows, this Damask procturatour of maso I hat cinen of Elyzar, shall be myn hous, schall be. Som	Et reputatum est illi ad justitiam	ambula coram me, et esto perfectus
LXX	καὶ θυγατέρες ἐγενή- θησαν αὐτοῖς	οϊ δὲ γίγαντες ἦσαν ἐπὶ τῆς γῆς ἐν ταῖς ἡμέραις ἐκείναις	διαθήκην διαθήκην		διαθήκης	stadional T	Hat Eagle Chay tos	אמרפל אוידה אייאיא אמרפל אוידור ברמר אייאיא אמרפל אמרפל		και ελογίσθη αύτῷ Εί reputatum est είς δικαισσυνην ad justitiam	ون منج نفع به ونمهدم הקהלך לפנר فه ونه به به فه ونه به
HEB.	רבנות וְלְּדִּרְּ לְהַם	הנפלים היר בארץ בימים ההם	ברידי ברידי	בריתי	ירי קי		והיה ברכה	ריהי בימי אמרפל	ואנפר הגלך עררר ובן משק ביתי היא דמשק אליעזר		התהלך לפני להיה תמים
	Gen. 6: 1	4	18	13	15	71	12: 2	14:	N	•	17:

REMARKS	the All stumble on this obscure phrase. T ventures his own conjecture differ-	ent from all others. T does not follow pointing of Table as const., but does follow bassive	pointing of verb against other ver- sions. Follows L against	T follows L in a substantially correct but not literal rendering.	Follows L against LXX V H P.	uben, thou art Follows L in correct myne eldest some, myn mygier and the legymynge of my receasing hefe in la rendering FNU receasing and T is independent chefe in power.
Т	as soone as the frute can lyve	ent from all others. can from all others. can from all others. der Herr sihet. the Lord bonning in the hil the Lord The Lord as const. bin the hil. der Herr sihet. the Lord be sene pointing of The Lord be sene pointing of Lord be sene as const. but does as const. but does follow as set of the Lord be sene as const. but does as const. but does follow as set of the Lord be sene pointing of Lord be sene as const. but does as const. but does follow as set of the Lord be sene pointing of Lor	in a heade cyte	the lord which Das Feld ist vier hun. The lande is worth T follows. Lin a sub- thou axis is worth dert Sekel Silbers 1111 hundred sy- four the und rid werk. Was ist das cles of sylver: but not literal sides of silver, that aher zwischen mir sich prijs bitwize und dir. Dewixte the and me and thee, but hou myche is this?	the daies of moreo. Es wirdt die zeit bald The dayes of my fa- Follows L against yng of my fadir. kommen el dazs thers sowow area at LXX V H P. sowow of mein vaier leyde hade fort will sley Y schal sle Jacob. tragen musz! my brother Jacob meinen Bruder meinen Bruder	≃
T	so ich lebe	Auff dem Berge da der Herr sihet.	in der Hauptstadt	Das Feld ist vier hundert Sekel Silbers wehrt. Was ist das aber zwischen mir und dir.	Es wirdt die zeit bald kommen dasz mein Vatter leyde tragen musz Deun ich wil	Jacob erwürgen. Ruben mein erster Son I Du bist, meine Krafft und meine erste macht meine erste macht opfier und oberst in Opfier und oberst in
Ъ	in this tyme, if Y lyue	The Lord schal see in the hil.	in the citee of	the lond which thou axist is worth four e hundrid sichs of siluer, that is the prijs bitwixe me and there, hun hou myche is this?	the daies of moren- yng of my fadir schulcn come, and Y schal sle Jacob, my brothir	Ruben, my firste gendrid sone, thou art my strengthe and the bigynnyng of my sorewe; thou oughis to be the former in giftis the more in lordschip;
Н	this tyme, the lijf ledere	In the hil the Lord shal se	in the citec of	the erthe that thow askist is worth foure hundryd sicles of siluer, this is the pryis bitwix me, and thee but what is that?	the days of weilying of my fader shal come, and I shal slee Jacob my brother	Ruben, my first getun, thow my strengthe, and the bigyning of my sorwer, first in comaundyng:
Λ	tempore isto, vita consite	In monte Dominus videbit	in civitate Arbee	Terra, quam postu- las, quadringentis siclis argenti valet; istud est pretium inter me et te, sed quantum est hoc	veniunt dies luctus patris mei, et oc- cidam Jacobum fratrem meum	Ruben primogenitus meus, tu fortitudo mea, et principium doloris mei; prior in donis, major in imperio.
TXX	κατά τον καιρόν τού- τον είς ώρας	έν τῷ ὄρει Κύριος ὤφθη	πόλει "Αρβοκ	τετρακοσίων διδράχ- μων άργυρίου: ἀνὰ μέσον ἐμοῦ καὶ σοῦ τὶ ἄν εῖη τοῦτο	t in the state of	TNCI TONG TO STATE State of the primogenitus Ruben, my first Ruben men erstern thouse metals to forthinds gettin, thow my drid sone, thou art Son i Du bist CNUT TONG TONG TONG TONG TONG TONG TONG TON
HEB.		יי לראה ראה	مهومة. عمضة קרות ארבע	15 ΤΕΤΙΣ, ΣΑΝ ΧΕΤΡΑΚΟΘΊΘΑ Βόδράς. ΤΕΤΙΣ, quam postu- μων άργυριου ἀνό μεν άργυριου ἀνό κα quadringenis μενό τρούς ἀνό καὶ σού καὶ αιχεια ταθτί ταθτί και το	יקרבו ימי אבל אבי ואהרנה את ישקם אחי:	r.
	Gen.18:10	22:14	23: 2	IC H	27:41	. 3

Companies Com		HEB.	LXX	Λ	н	Ъ	L	T	REMARKS
1900 1900	Jen. 49: 4	פחד כמים		Effusus es sicut aqua,	thou art held out			As unstable as water	TITE probably
TOTAL		אלרמרתר		non crescas, quia	as water; ne grow	as watir; wexe	dahin wie Wasser	shalt therfore not	over." *foaming."
TOTO		ני עלים		patris tui, et macu-	steied up the	stiedist on the bed	Oberst seyn	be the chefest, for	T's rendering is,
1		משטער	_	lasti stratum ejus.	cowche of thi	of thi fader, and	Denn du bist auff	thou wenst vp vpo	like L's, a para-
Phys. Phy		F	_		fader, and thou	defoulidist his bed.	deines Vatters Lä-	thy fathers bedd,	phrase, but some-
Each beaudet mit couche with goynge Gareshbasturmein east thou my Bette besudet mit couche with goynge Counce of my December Counce with goynge Counce of my December Counce with goynge Counce of my December Counce of my Soule; counce Co		1 1 1 1			hast defoulid the		ger gestiegen	and than defyled-	what different in
ic βουλὴν αἰτὸν μὴ In consilium corum In the counseil of My soute come not Meine Sede Komme In to their secrettes Following μου, του τουταίτα απίπου που το του του του του του του του του το		3			bedde of hym.		daselbst hastumein	est thou my	effect.
της Σ΄ΝΣ ΣΤΟΣ (δρο λ)ψ α αὐτοῦν τὰη (λο κα) ψ ψ ψ τὰ τος (λο κα) ψ ψ ψ ψ τὰ τος (λο κα) ψ ψ ψ ψ τὰ τος (λο κα) μας (λο κα		וארשר שנה:					Bette besudelt mit	couche with goynge	
2 2 2 2 2 2 2 2 2 2							dem auffsteigen.	vppe.	
catient graves are to come not may in to the councel of nicht in jern Raht come not may soult, come not may sould be come not may soult, come not may soult may soult may soult the come not may soult may so	9	במדם אני		In consilium corum	In the counseil of	My soule come not	Meine Seele komme	In to their secrettes	Follows P in render
caniety of care in coeta soule, and in the hem, and my glorie companye of hem is the continue again to be not in the continue again to be not my glorie. ENS 1.2 (a θ φ μ φ ω α τ τ ω ν (μπατά μου. ότι τ ψ gloria mea again to be not my glorie. ENS 1.2 (a θ ψ μ φ ω α τ τ ω ν (μπατά μου. ότι τ ψ gloria mea again to be not my glorie. ENS 2.2 (a θ ψ μ φ ω α τ τ ω ν (μπατά μου. ότι τ ψ μ μ μ μ μ μ μ μ μ μ μ μ μ μ μ μ μ μ	_			non veniat anima	hem come not my	in to the councel of	nicht in jren Raht	come not my soule,	ing STO avoid-
ayrāw μὰ ἐρόσατὰ illorum non sit campange of hem be not in the correspond to hem; Trichen I John in honomer not course goin ame aquin in the now of a for in her wood-site are are a man, and in her wood-site are are are are all and in her wood-site are are are are are are are are are ar		100		mea, et in coetu	soule, and in the	hem, and my glorie	und meine Ehre	and vnto their con-	ing L's awkward
TEXES TOTAL T		עקבינט איר		illorum non sit	cumpanye of hem	be not in the con-	sey nicht in jrer	gregation be my	"Kirche." T
τώθ θε με ώ α έντ αν ε fürnce suo acci for în her woodns for în her woodn for în her woodn free wood free acce (m. 1) free (m. 1) free acce (m. 1) free		הדר טנר		gloria mea quia in	be not my glorie;	gregacioun of hem;	Kirchen Denn in	honoure not cou-	does not use
خصوصور مناول من المناول	_	בי באקד	_	furore suo occi-	for in her woodnes	for in her wood-	jrem zorn haben	pled: for in their	"church."
## and in her owne a man, and in her owne a man, and in her witter to defend muratine will their valuated. ### And It is a man, and in her with their willen muratine will the wait of the wall				derunt virum, et in	thei slewen a man,	nesse thei killiden	sie den Man er-	wrath they slewe	
configuration in the wal. i. powdernous randow. i. color see neverder. The whelp of lyon A whelp of lyon A whelp of lyon B verder. i. color see neverder. I. color see n				voluntate sua suf-	and in her owne	a man, and in her	warget und in	a man, and in	
The wal: The TITITY The wale pot lyon A whelp of lyon A whelp of lyon The property: The wale pot lyon The property: The wale pot lyon The property: The wale pot lyon The property: T		רעראַנט		foderunt murum.	wil thei vndurdel-	wille thei myneden	jrem mutwillen	their selfewill they	
Che sen verder- Och se		אטרנים:			ueden the wal;	the wal;	haben sie den	houghed an oxe.	
CTCTTT COLORS A coveres. Catulus leonis Juda: The whelp of Jyon A whelp of bionis Juda ist ein junger I used a consequence of grants. The whelp of Jyon A whelp of bionis Juda ist ein junger I used to the present of		•					Ochsen verder-		
receives Acorros. Catulus leonis Juda: The whelp of Iyon A whelp of from is Juda ist ein junger Iu l'index ef Acorros. l'ouic nou, évelor mi, acordinis, res more myne, thou prey; thou resid in Son I durch required quiescens accubil. stegists up; rest prey; thou resid man Son I durch general quiescens accubil. stegists up; rest prey; thou resid man Son I durch grosse Sieg I Er ceive. Acceptor, rice report quies such down as a home as longer as income who schal arerer rejec hym? "The Roll of the sign of the second down as a home rejec hym? The rejec hym? The rejec hym? The rejec hym? The register of the rejection where in table in the rest in the shall are rejec hym? The revisit of the rest in audithener?							het.		
Toobar ie βλοατού, ad praedam. fili Juda, to the prey, Judas: my soon Livre I du bisi vive quiescente, mi, ascendisti, re- some myne, thou thou stiedist to hoch komment ainaratoù ècouaj- quiescentes acteuble selegidst typ. rest- prey; thou resid- mein Son I durch θης ως κοων καί ως isti ut leo, et quasi synge thow Iey ist, and hast leyn grosse Sieg I Er σενίμος, τίς εγγρεί levena, quis susci down as a lyon, as a flounes had a latinder gebier adviav; when the stant and as a lionese honese who schal wheel Lowel lating when hym? Wer will sid uside.	0	CLL XLLL	σκύμνος λέοντος,	Catulus leonis Juda:	The whelp of lyon	A whelp of lioun is	Juda ist ein junger	Inda is a lions	
in accordist; re-some myne, thou thou stictist to hock kommen diameters accube, sequility typ: rest prey; thou resid— mein Son durch object sequility to tequas ying thou ley jis, and hast leyn grosse Sice Extraction the cequas ying thou ley jis, and hast leyn grosses Sice Extraction the cequas ying thou ley jis, and hast leyn as a blomese who schal hat niefer gebrier advisor; the sequence of the center of the center of the center of the sequence of the		2	Ίουδα: έκ βλαστού,	ad praedam, fili	Juda, to the prey,	Judas; my sone	Löwe du bist	whelpe. From	
diagraciae (course) quiescens arcuba, steydist ty: rest- prey: thou restde mein Son durch large sign larg	-			mi, ascendisti, re-	sone myne, thou	thou stiedist to	hoch kommen	spoyle my sonne	
## A see weat wis set in the o, et quasi y nge thow ley ist, and hast leyn grosse Sieg Errent relation to the set of t	4	בוני שניה		quiescens accubu-	steydist vp; rest-	prey; thou restid-	mein Son I durch	thou art come on	
coviusos, τίς έγερεί leaem, quis susci down as a lyon, as a lioun, and as a lioun, and as a lioun, and as a liouse who schal are recently we can Lower lund wise can Lower lund hym? all are recently we can Lower lund hym? coviusos, τίς έγερεί leaem, quis susci down as a liouse who schal are recently we can Lower lund hym? coviusos, τίς έγερεί leaem, quis susci down as a liouse who schal are recently my evicent Lower lund hym? coviusos, τίς έγερεί leaem, quis susci down as a liouse who schal are recently my evicent Lower lund hym? coviusos, τίς έγερεί leaem, quis susci down as a liouse lund as a liouse lund with a large lund and a liouse lund lund lund lund lund lund lund lund		טרע רעזי		isti ut leo, et quasi	ynge thow ley	ist, and hast leyn	grosse Sieg Er	hye: he layde	
And the shall are rese who schal are rese who schal are rese hym? When shall are rese hym? We will sich wider in and as a honesse who schal and sich geläger in hym? We will sich wider in and sich wider in and sich wider in Löwin in auffelnen?		- Section		leaena, quis susci-	down as a lyon,	as a lioun, and as a	hat nider gekniet !	him downe and	
who shalarere reise hym? wiccin Löwe und as a hon, and as a hon, and as a hym? wic ein Löwin Bonese. Who Wer wil sich wider dare stere him up? in auffelnen?		•	_	tabit eum?	and as a lionesse	lionesse who schal	und sich gelägert	couched himselfe	Follows V against L.
hym? wie ein Liwin Bonesse. Who Wer wil sich wider Bonesse. The hym					whoshalarere	reise hym?	wie ein Löwe und	as a lion, and as a	impossible render-
		בלימיוי:			hym?		wie ein Löwin	lionesse. Who	ing.
jn auffiehnen ?							Wer wil sich wider	dare stere him vp?	
							jn aufflehnen?		

30	TINDALE 5 VERSION OF THE	TENTATECCH
REMARKS	the sceptre shall not a cuttle by a parabetare from the segres. Trejects the imposement bis legges, Trejects the imposement become the properties and bis legges, Trejects the more people shall here. Trejects the imposement bis legges, Trejects the imposement bis legges are also the properties.	than wyne, ad his sions in the rot unceth whiter then pretained of the adjectives with \$\int \text{and mylke}\$. Comparative \$\int \text{comparative}\$ and in the prote of shippes, reclaimed to the adjective with \$\int \text{comparative}\$ and in the given classes, but \$\int \text{cshall reache with the adjective}\$ and the carlier versions are right.
Т	Es wirt das Scepter The sceptre shall not von Juda nicht departe from Inda. noch ein Meister won seinen Füs- will Silo come, sen I bisz dasz, der will Silo come, sen I bisz dasz, der will Silo come, demesthen werden en de Völker ander Mensten. Er wirt sein He shall bynde his Füllen an den Gele vuto the vyner Weitslock binden and his asses cott und sein er vurto the vyner Eselis Son an den Paramehe, and skall wirdt sein Kied in wah his garment wirdt sein Kied in houd of grapes,	his eyes are roudier than wyne, ad his teeth whiter then mylke. Zahubon shall dwell in the hauen of the porte of shippes, & shall reache wno. Sidon.
T		1.2.17 1.2.18
Ь	F	Hise igen ben fair- ere than wyn, and hise teeth ben whit- tere than mylk. Zabulon schal dwelle in the brenk of the ser, and in the stondynge of stondynge of storifes, and schal stretche til to Sydon.
н	Non auferetur seep- The septre fro Juda trum de Juda, et shall not be takun dux de femore chis. away, and a duke donce veniat qui mittendas est, et pim, to the tyme lipe erit expectatio is to he sont, and the shall be the abidyage of folk shallom summ, et gerd his colt, and ad vitnen, of im mi, son and vitnen, of im mi, son and vitnen, of im mi, son and in blood of a suum, et hi san. Ruban suam, lava- sone laste asse, hit in vino stolam had wasshe in sainam suam, et in san. Ruban suam, lava- sone laste asse, hit in vino stolam had wasshe in sainam suam, et hi san. Ruban suam, et hi san- ma in blood of a suum.	Fayere ben the eyen of hym than wyn, and the teeth of hym whiter than mylk. Zabulon in the bynke of the see shal dwelle, and in the stacioun of shippes, arethynge wino Sidon.
Λ	Non auferetur seep- trum de Juda, et dux de femore ejus, donce veniat qui mitendus est, et jipse erit expectatio gentium. Ligans ad vineam pullum suum, et ad de d'vien, of ifi mi, asinam suum, et sainam suum, ave hit in, vino stolam suum, et in san- guüne vuse pallium suum, et in san-	Palchriores sunt oculi cjus vino, et dentes cjus vino, et dentes cjus inter eradi- diores. Zabulon in littore maris habitabit, et in statione navium pertingens usque ad Sidonem.
LXX		χρότης χρόστοσει οἱ όφθαλο. Pulchtiores sunt oculi Fayter ben the eyen Hise igen ben fair- Scüne Augen Alticher Callicher Callicher Callicher
HEB.	ig to the principal of	לבן: מהלב: להוה ישק ידו: דו:
	Gen.49:10	13

	HEB.	LXX	^	н	Ь	J	Т	REMARKS
Gen. 49:14	ä	1σσοχφ το κολον (ssachur, asinus fortis) (sachur, asi	Issachar, asinus fortis accubans inter (er- minos,	Vsachar, an hee asse strong. liggynge bitwix the teermes.	Isachar, a strong asse, liggynge bi- twixe termes,	Isaschar wirt ein beinern Esel seyn lund sich lägenzwischendie Grentzen.	Isachar is a stronge asse, he couched him doune be- twene II borders,	T notices the dual, ignored by others.
N H	1*	Coll	Vidit requiem quod esset bona, et ter- ram quod optima; et supposuit hu- merum suum ad portandum factus- que est tributis ser- viens.	Sawg rest that it was good, and the loond that it was best, and vinderputte his shuldur to bere, and he is mand to tributis seruynge.	Seig reste, that it was good and seig the hond that it was best, and he vudire settide his schuldre, to bere, and he was maad seruy nge to tributis.	Und er sahe die ruwe dasz sie gut ist und das fandt dasz es lusig ist Er hat aber seine schul- tern geneigt zu tragen und ist ein	And sawe that rest was good and the lande that it was pleasant, and howed his shalder to beare, and be- came a servamte follows V. vinto trybute.	Follows V.
101		zinszkar Kneckt yorden. Lage κρινεί τον έαν: Dan judicabit popu- Dan shal deme his Dan schal deme his Dan schal deme his Dan schal deme his Dan without school against Vith P. L.X. 1. ΣΧΤΕΣ Τοῦ λάον, ώσες καὶ Inn suum sicut et puple, and as an- puple, as also an- seyn in section people, as one of against Vith P. L. 1. ΣΧΤΕΣ Τοῦ λάον, ών το- alia tribus in 1s- other lynage in other lynage in 1s- volck wic ein an the trybes of Israel. 1. ΣΧΤΕΙ Τοῦ Λάον με το	Dan judicabit popu- lum suum sieut et alia tribus in Is- rael.	Dan shal deme his puple, and as an- other lynage in Yrael.	Dan schal deme his puple, as also an- other lynage in Is- rael.	zinszbar Knecht worden. Dan wirdt Richter seyn in seinen Volck wie ein an- der Geschlecht in Jerud	Dan shall indge his people, as one of the trybes of Israel.	Follows Heb. LXX against V (H P) L.
10	×	17.7.7.7. The percentageoff acting the grad shall found and early found the gird shall found be gird shall found be gird shall found the gird shall found the gird shall invade him. LXX sating X sating X shall invade him. LXX sating X sat	Gad, accinctus praeliabitur ante eum, et ipse accingetur retrorsum.	Gad gird shal feigt bifore hym, and he shal be gird bi- hynde.	Gad schał be gird, and schał figte bi- for hym, and he schał be gird bi- byode	Gad gerüst wirt das Heer führen und wider herumb führen.	Gad, men of warre! shall invade him. And he shall turne them to dyght.	Follows Beb. and LXX against V (H P) L.
0		אווי אייני מושר מושבים מעברה (אווי אייני מושר מעברה מאווי אייני מושר מעברה מאווי אייני מושבים מעברה מאווי אייני מושבים מעברה מאווי מושבים מעברה	Aser, pinguis panis ejus, et praebebit delicias regibus.	Aser, the fat breed of hym, and he shall geue delices to kyngis.	Aser his breed schal be plenteuouse, and he schal gyue delitis to kyngis.	Von Asser kompt sein fett Brot Und er wirt den Komigen zu gefal- len thun.	Off Asser cometh fatt breed, and he shall geue pleasures for a kynge.	necting the 22 with JUN as it now appears in stead of with the preceding word
								according to LNX and V.

	НЕВ.	LXX	Λ	Н	Ь	r	T	REMARKS
Gen. 49:22		TCT TCT ΓΙΟς ηυξημένος 'Ιω. Filius accrescens Jo-	Filius accrescens Jo-		The sone acreesynge, Joseph, a soue en- Joseph wirt wach-	Joseph wirt wach-	Η	
	נו נו	-	seph, filius accres-	Joseph, the sone	creessynge, a sone	sen er wirt wach-		
	1		cens et decorus as-	acresynge, and	encresinge, and	sen wie an einer		Follows V (H P)
	` ' '		pectu; filiae discur-	semly in sigt; the	fair in biholdyng;	quelle die Töch-		against L.
	ביות אמור	πρός με ανάστρεψ-	rerunt super mu-	dougtres hider and	dougtris runnen	ter tretten eynher		
	שלין שור:	av.	rum.	thider renneden	aboute on the wal,	im Regiment.	doughters come	doughters come Follows L's wild con-
				vpon the wal,				jecture.
2.5		eggiden But hise brithren Und wiewol jn die	Sed exasperaverunt	But thei eggiden	But hise brithren		The shoters haue en-	7
?		νον έλοιδόρουν, καὶ	eum, et jurgati	hym out, and	wraththeden hym,	Schützen erzűr-	vyed him and	"chyde" from P;
		ένείχον αύτῷ κύριοι	sunt, invideruntque	streuen, and enuy-	and chidden, and	nen und wider jn	chyde with him ad	"hated" is inde-
	מילי האים:	τοξευμάτων,	illi habentes,	den to hym, hau-	thei hadden dartis	kriegen und ver-	hated him,	pendent and
			jacula.	ynge dartis.	and hadden enuye	folgen		wrong.
					to hym.			
24	עארני	ακί συνετρίβη μετά Sedit in forti arcus Sat in the strong the His bowe sat in the so bleibt doch sein And yet his bowe	Sedit in forti arcus	Sat in the strong the	His bowe sat in the	so bleibt doch sein	And yet his bowe	
	רומזר	κράτους τα τόξα	ejus, et dissoluta	bowe of hym, and	stronge, and the	Bogen fest und	bode fast, & his	
	1	αὐτῶν, καὶ έξελύθη	sunt vincula bra-	vnbounden ben the	boondis of his	die arm seiner	armes and his	
	-	τα νεύρα βραχιό-	chiorum et manu-	bondis of armes,	armies, and hondis	hände starck		
	מידי אניר	νων χειρός αύτῶν	um illius per	and of the hondis	weren vnboundun	durch die hände	stronge, by the	
	רשטו מפום	-	manus potentis	of hym bi the	bi the hond of the	desz mächtigen in	handes of the	
	רצו: אנו		Jacob; inde pastor	hoond of the mygti	mygti of Jacob; of	Jacob ausz jnen	myghtye God of	myghtye God of Disregards L's loose
		κατισχύσας 'Ισ-	egressus est lapis	of Jacob; thens a	hym a scheepherd	sind kommen Hir-	Iacob: out of him	plurals, but does
	3	ραήλ.	Israel.	shepherde gede	gede out, the stoon	ten und steine in	shall come an	not correctly trans-
				out, the stoone of	of Israel.	Israel.	herde man a stone	late the construct.
	•			Yrael.				as does V.
25		ΧΝΣ ΝΕΓΕ παρά θεού τού πατρός Deus patris tui erit God of thi fader shal God of thi fadir Von deines Vatters	Deus patris tui erit	God of thi fader shal	God of thi fadir	Von deines Vatters		Thi fathers God shall Omits '25, which is
	בעזרד באת	σου, και έβοήθη-	adjutor tuus, et	be thin helper and	schal be thin hel-	Gott ist dir geholf-	helpe the, & the	noticed by LXX
	יייור ורווי	σέν σοι ό θεός ό	omnipotens bene-	the Almygti shal	pere, and Almygti	fen und von dem	almightie shall	and L.
	1		dicet tibi benedic-	blesse to thee with	God schal blesse	Almächtigen bist	blesse the with	
			tionibus caeli de-	blessynges of heu-	thee with bles-	du gesegnet mit	blessinges from	
	שמים מעע	ούρανου άνωθεν,	super, benedic-	ene fro aboue, and	syngis of heuene	Segen oben vom	heaven aboue, and	
	ברטה תהום		tionibus abyssi ja-	with blessyngis of	fro aboue, and	Himmel herab !	with blessinges of	
	ר בייני הייני		centis deorsum,	the see liggyng be-	with blessyngis	mit segen von der	the water that lieth	
			benedictionibus	neth, and with	of the see liggynge	Tieffe die hunden	vnder, & with	
	ברנה פינים	στών και μήτρας,	uberum et vulvae.	blessyngis of tetis,	binethe, with bless-	ligt mit segen an	blessinges of the	
	E			and of the wombe;	yngis of tetis, and	Brüsten und	brestes & of the	
					of wombe;	Beuchen.	wombes.	
		_	_				_	_

T REMARKS	he blessinges of thy father we re Disregards L's corstronge; even as rect translation, the blessinges of my elders, after the degyer of the birst Follows L's fantastic in the worlde, and conjecture. These blessinges shall fall on the head of loseph, and on the toppe of the head of loseph, and on the toppe of the head of loseph, styrus-separation lating TYT.	He is a rocke and perfecte are his deads, for all his wayes are with discovered of od is Navels the bold Heb. fathfull and with the fathfull and with the deform ing of \(\text{TayPL} \) and \(\text{TayPL}
ı	Benedictiones patris The blissyngis of The blessyngis Die segen deines Vat. The blessinges of thy tutoenfortatae sunt his fader-hor coundries the country of this fadit he country of this fadit her continue cities deen die segen stronge; euen as patrum cities de hym, to fadris til the desire flaner Vorälten the tyme that we of the plessyngis of this mart in expite cone the desyre hills can; bless die cone the desyre hills can; bless die cone the control of euerlastynge mad in the heed of loseph, and in the heed of loseph. The blessyngis of his patrum flats that the heed of loseph, and in the heed of loseph. The blessyngis of his made in the heed of loseph, and in the heed of loseph, and in the heed of loseph, and in the heed of loseph. The blessyngis of his specified desyr loseph and in the heed of loseph, and in the heed of loseph. The blessyngis of his patrum and and and a sile head of loseph, and an anong his losephen.	ž E
Ь	The blessyngis of thi fadir ben counfortid, the blessyngis of his fadrs, til the desire of cuerlastynge of its entire the bed of cuerlastynge wigis ben maad in the ned of Joseph, and in the nol of Nazarci among his britheren.	περη της του στος και πάσαι σρεσι, ετό συπος και πάσαι συπος και σεν ετό συπος και πάτι σεν ετό συπος και σεν ετό
Н	The blissyngis of this fader hen coun- fortid with the blissyngis of the fadris of hym, to the tyme that were comen the deserted of euerlastynge in the heed of Joseph, and in the heed of Joseph.	Of God perfit ben the werkys, and alle his weyes dones; a mer trewe Cod, and with outen eny wickidnes, rygt wis and euen. Thei han symed to hym, and not his somes in filthis, somes in filthis, shrewid kyned, and mysturnęd.
٨	Benedictiones patris tui confortatae sunt hened ictioni bus patrum clus, donce venitet desiderium colium acterno rum, fiant in capite Joseph, et in ver- tice Nazaret inter fratres suos.	Dei perfecta sunt opera, et omres vine ejus judicia, bens dielis, et alsague ulla iniqui-tate, justus et rectus, mon fili ejus in sordibus; generatio prava atque perversa.
TXX	ekhoyias marpos σου καί μητρός σου ενιστάχους το ενιστάχους δρευ μουίμων, καί επ' εκλογίαις θευ ών ασταν πή καφλήν μα- σής καί επί κορυ- σής ων ηγήσατο δειλφών, δει	diroi, akuluara inpa airoi, kai maan airoi, kai maroi, airoi diroi diroi airoi diroi diroi kua birang kai ganor Kipior. ganor airoi rikarona, oikairoi rika paugyri ye- ra groduktin.
HEB.	ברכת אביך גברי על- ער האות גבמת קולם הדיין ליאש יוסד ילקדקד נדר אחר:	הצור תמים מכלו פי כל- אל אמיזה ואין ירל צרנה ירל צרנה בינו מומכ בינו מומכ דור קקם
	Gen. 49:26	Dt. 32: 4

REMARKS	membre the dayes that are past: con- sydre the yeres Independent, nearer from tyme to tyme. Interal than I Axe thy father and the will shewe the, thyne elders and they wyll tell the.	then the most hygh- ons an entheri- ons an entheri- atume, and duided the sonnes of Adam he put the borders of the Independent and anadons, fast by wrong. he multitude of he childern of lsrael.	elescre londe, in a researce londe, in a rorange wilder. Follows I. research led him nesses. he ded him vaderstond. Independent, a good him as the aple of rendering.
Т	Remembre the dayes that are past: con- sydre the yeres from tyme to tyme. Are thy father and he will shewe the, thyme elders and they wyll tell the.	When the most hygh- est gaue the nory- one an enteri- tumer, and dinided the sonnes of Adam he put the borders of the nacious, fist by the multitude of the childern of Israel.	He founde him in a deserte blonde, in a voyde ground and a rorynge wilder. Follows I. rosses. he fed him aboute and gaue him vnderstond- Independen him as the aple of his eye.
T	Bedenck der vorigen Zeit bisz daher I und herrednt was er gehan hat an den alten I Frage deinen Vat- ter I der wirdt dies verk ün dig en i den Eltesten die wer de dir st	Da der Allerhöhest die Volcher zer- stellet I und zer- strewet der Men- schen Kinder. Da zer er die Cremi- zen der Völcher I nach der zahl der Kinder Israel.	Er fandt jn in der Wüsten in der dürrem Einöde der es heulet, er führet jn lundgab, jm das Gesetz Er behütet jn wie sein Augapfiel.
ď	Haue thou minde of elde chies, thenke thou alle genera- ciouns; axe thi fadir, and he schal fadir, and he schal fadir, and he schal in gretter axe thi gretter axe and thei schulen seie to thee.	Whanne the higeste departide folkis. Whanne he de- partide the sones of Adam, he ordeyn- de the termis of puplis bi the noumbre of the sones of Israel.	The Lord foond hym in a desert lond, in the place of orrour, and of wast wildirnesse; the Lord ledde hym aboute, and taugite hym, and kepte as the apple of his ige.
Н	Haue mynde of olde days, and thenk ete generaciouss; aske thi ideer, and he shal telle to thee, thi more, and thei shulen seie to thee.	Whanne deuydide the higest folkis of Yarde, whanne he seuerde the sones of Adam, he sette the retermys of pupils etermys of pupils etermys of pupils of the sones of Yrad.	He foond hym in a desert loond, in place of orrour, and of waast wildenes; he laddenes; he laddenym aboute, and kept as truge, and kept as the apple of his eye.
^	pos. obverte êtal antiquorum, cogita days, and thenk proves, or obverte êtal antiquorum, cogita days, and thenk proves, or obverte êtal antiquorum, cogita days, and thenk proves, or obverte êtal antiquorum, cogita days, and thenk proves, or obverte êtal antiquorum, cogita days, and this day, and the fact, and postous, coi downs, are this day, and the fact, and colours, are this fact, and the schal colours, are this fact, and the schal colours, are this explain that the will shewe the will shew the colour colours, and their schalen varies and their schalen varies and their schalen was proper to an indicent tibis: Are the schalen varies and the schalen varies and their schalen varies and their schalen was and their schalen varies and their schalen was and was and their schalen was and was and was an and was and was an	στο δεσμέριζευ ὁ τῆψι. Quando dividebal Whanne deuydide Whanne the higest folkis of στος εθνη, ότος δεσμέρις τος εθνη, ότος δεσμέρις τος εθνης στος εθνης στος εθνης στος εθνης στος εθνης στος εθνης στος εφνης εφνης εξυπάρη τος επικρούς στος εφνης	12 12 12 12 12 12 13 14 15 15 15 15 15 15 15
LXX	ιος, σύνετε έτη νος, σύνετε έτη γεγεών γενεά ότα- ρωτησιού ποτε του ποτε ρωτους καί άναγγε- βατους τους πρεσ- βυτέρους συς, καί έροὺσευ σος,	ότε δειμέριζει ὁ ΰψι- στος ἔθνη, ὡς δεί- στε με ν το ὑοὺς 'Αδέμ, ἐστη σεν ὅρια ἔθνῶν κατὰ ἀρυθμὸν ἀργέλων Θεοῦ.	αὐτάρκησεν αὐτὸν ἐν τη ἐρήμω, ἐν δίψει καιματος, ἐν γή ἀνόρος ἐκικλωσεν στόν καὶ ἄπαίδευ- σεν αὐτὸν, καὶ διε- φιλαξεν αὐτὸν, καὶ διε- φιλαξεν αὐτὸν ὡς κόραν ὑφθαλμοῦ·
HEB.	וכר ימות עולם בינו שנות דר ודר שאל אבוך רינדד זקיוד ייאמרר לך:	<i>r</i> .	ימצאהו בארץ מרבר ישמן יסבנזהו ימנונהו ימנונהו ימרנזהו מאישון
	Dt. 33: 7	∞	9

REMARKS dependent, literal	rendering of Heb.	ollows Heb. V instead of L.	ollows I. in omic. ביר בשך.
1 -	typ hyr nest and dotereth ouer hyr yes stretched oute his wynges and toke hym vpp and bare hym on his shulders.	<u> </u>	<u>(r.</u>
Wie ein Adeler	auszithret seine Jungen und ober jien schwebet. Er breiter seine Fittich ausz und nam jn und trug sie auffseinen Flügeln.	יני ביר מונדבר (בדרך קבל איני איני מיני מיני מיני מיני מיני מיני	איל
P As an egle stirynge	his briddis to fle, and fleynge on hem, he spreedle forth his wyngis, and took hem, and bar in hise schul- dris.	The Lord ordeynede hym on an hig howd, that he schulde ere the fruytis of feeldis, that he schulde souke how souk how sonk how and oile of the hardesterocke;	Borer of the drout and mythe of scheep, with the fatnesse of lamber and of rambers of Basan; and that he schulde the kydis with the mrowe of wheete, and schulde drynk the cherest blood of grape.
H As an egle forth-	cle pyn ge his bryddis to flee, and, on hem hourse, he sprade out his weengis, and took to hym, and leer in his shuldres.	He sette hym on an hige cribe, that he mygte ete the fruytis of feedes, that he mygte sowke hony of the stoon, and oyle of the moost hard igtone;	Butre of the droue, and mylk of sheep, with the tober of loom's and of work thers, of the somes of Basan; and goot with margh of where, and blood bof Krapis mygte drynk moost cleer.
V Sicut aquila provo-	cans ad volandum pullos suos, et super eos voltars, expandir alar suas, et assumsit eum, aque portavit in humeris suis.	Constituit eum super excelsam terram, ut comedere fruc- tus agrorum, ut sugeret mel de petra, oleumque de saxo durissimo;	Buyrum de armento, er lac de ovibus cum adipe agon- rum, et arietum filiorum Rasan; et hifiorum Rasan; et hificos cum medul- la tritici, et san- guinem uvac bi- guinem uvac bi- mum.
i -š	νοσσιὰν εὐτοῦ, καὶ ἐπὶ τοῦς νοσσοῦς ἀπιοῦ ἐπτόμησεν, διεἰς τὰς πτόμησεν, αὐτοῦ ἐδιξατο αὐ- τοῦς, καὶ ἀνέλαβεν αὐτοῦς ἐπὶ τῶν με- παφρενων αὐτοῦ,	άνεβίβασεν αύτοὺς ἐπί τῆν ἰσχυν τῆς τοὺς γενήματα ἀγρῶν. ἐθήλασαν μέλι ἐπ πέτρας, καὶ ἔλαιον ἐς στερᾶς πέτρας:	βούτυρον βοών καί γελα προβάτων γελα πτρούς φών πτρούς αίμα στα φυλής έπειν οίνον,
HEB.	קנו על־גווליו ירת: יפרש כנפיו יקדהו ישאהו על־אברתו:	ירכבהי על- במורי ארץ היאכל תנובה שרי וינקהי דבש מסלע צור:	. į, į, į,
Dt. 32:11		11	#

1125.	LXX	Λ	н	Ь	Г	Τ	REMARKS
רשמי	καὶ εφαγεν Ίακὼβ Incrassatus est dilec-	Incrassatus est dilec-	Ful fat maad is the		Da er aber fett und	The loued pople was Da er aber fett und And Israel waxed Paraphrases	Paraphrases []
רבמנו	και ενεπλήσθη, και	tus, et recalcitravit,	loued, and agen	maad fat, and	satt ward ward	fatt and kyked.	instead of any of
-	άπελάκτισεν ο ήγα-	incrassatus, impin-	wynsed; fulfullid,	kikide agen; maad	er Geyl. Er ist fett	Thou wast fatt,	the alternatives of
1	πημένος, έλιπάνθη,	guatus, dilatatus,	fulgresid, out-	fat withoutforth,	und dick undstarck	thicke and smothe,	LXX V. L.
E E E	έπαχύνθη, επλατύν.	dereliquit Deum	largid; he laft God	maad fat with	worden. Und hat	And he let God goo	
שפוני רינול	ву каі егкатель-	factorem suum, et	his maker, and	ynne, and alargid;	den Gott fahren	that made him and	
יירר יייימיהי	πεν τον θεόν τον	recessit a Deo sa-	geed abak fro God,	he forsook God his	lassen der jn ge-	despysed the rocke	
•	ποιήσαντα αυτόν,	lutari suo.	his gyuer of heelth.	makere, and gede	macht hat. Er	that saued him.	
_	και απεστη, από			awei fro God his	hat den Felsz		
	θεού σωτήρος αύ-			helthe.	seines Heyls ge-		
	70Û,				ringe geachtet.		
£	έθυσαν δαιμονίοις	Immolaverunt dae-	TTCT COLLO	Thei offriden to feen-	Sie haben den Feld-	They offered vnto	
17.5	και ου θεώ, θεοίς	moniis, et non Deo,	deuels, and not to	dis, and not to	tcuffeln geopffert	feldedeuels and not Adopts L's word.	Adopts L's word.
. ;	οίς ούκ ήδεισαν	diis, quos ignora-	God, to goddis the	God, to goddis	und nicht jrem		
SCILLO CK	καινοί πρόσφατοι	bant; novi recentes-	whiche thei knew-	whiche thei	Gott den Göt-	goddes which they	
רדערם הדשים	HRAGIV, OUS OUR	que venerunt, quos	en not; newe and	knewen not, newe	tern die sie nicht	knewe not and to	
מקרע עאר	ηδεισαν οι πατέρες	non coluerunt	fresshe camen, the	goddis, and freisch	kenneten Den	newe goddes that	
לא יוויטרנים	αὐτῶν,	patres eorum.	which heryeden	camen, whiche the	neuwers die vor	came newly vpp	
			not the faders of	fadris of hem wor-	nich gewest sind	whiche their	
6			hem.	schipiden not.	die ewere Vätter	fathers feared not.	
_					nicht geehret ha-		
					pen.		
g	τηκόμενοι λιμώ καϊ	Consumentur fame,	Tre γομαίστοι λιμφ καί Consumentur fame. Thei shulen be was-Thei schulen be Für Hunger sollen Burnt with hungre	Thei schulen be	Für Hunger sollen	Burnt with hungre	
בלחמי בשם	βρώσει ορνεων, και	et devorabunt eos	tid with hungir,	waastid with hun-	sie verschmachten	ad consumed with	
	οπισθότονος ανία-	aves morsu amaris-	and briddis shulen	gur, and briddis	und verzehret	heet and with bit-	
7	τος οδόντας θηρίων	simo; dentes besti-	deuour hem in	schulen deuoure	werden vom Fieber	ter pestilence. I	
רפר ערמר	άποστελώ είς αὐ-	arum immittam in	biting moost bitter;	hem with bitteriste	und jehem Tod.	will also sende the	
Sect_to	τούς, μετα θυμού	eos, cum furore	teeth of bistis I	bityng; Y schal	Ich wil der Thier	tethe of beestes vp-	tethe of beestes up- Independent and
2012	συρόντων έπι γην.	trahentium super	shal sende in hem,	sende in to hem	Zehne unter sie	pon them and poy-	wrong.
117		terram atque ser-	with woodnes of	the teeth of beestis,	schicken und	son serpentes.	Follows L in omit-
=		pentium.	hem drawinge on	with the wood-	Schlangengift.		ting JDY but
			erthe, and crep-	nesse of wormes			turns "Schlangen-
_			inge.	drawynge on erthe			gift" around.
_							

REMARKS	w werde shall robbethe did their robbethe did their children: and wythin in the Independent, literal, chamber, feare; and vivid both younge men and younge men and younge were suckelynges with the me of gray	Follows LXX, paraphrasing slightly; rejects the erroneous rendering of V (H P) L.	ere it not that I cared the rayl cared the rayl theyr enemyes, lest theire adversaries wolde le prowde Rejects L's loose and saye; oure by paraphrase mande, had done all these works.	or it is a nacion that bath an vir- happye forcast, findependent and and hath no vir- derstonge in them.
Т	Without forth, the swerde shall robbe the off their children: and within in the chamber, feares both younge men and younge wenen and the suckelyinges with the me of gray brodes.	I haue determened to scater the therowout the worlde, ād to make awaye the remě-braunce of them from amonge men.	Were it not that I feared the raylynge off they renemyes, lest their endersaries wolde be prowde and saye; our hyphande hath done all these workes and not the Lorde.	that hath an vn- happye forcast, and hath no vn- derstonge in them.
L	Auszwendig wirt sie das Schwerdt be- rauben I und im- we n dig das schrecken I beyde Jungkfrauwen die Jungkfrauwen die Skuglinge und dem grauwen Mann.	Ich wil sagen: Wo sind sie? Ich werde jr gedächt- nisz aufflieben unter de Mensch- en.	Wenn ich nit den zorn der Feinde scheuwerte I dasz nicht jre Feinde solter wirden i un möchten sagen: Unser Macht ist hoch I und der Herr hat nicht solches alles	Rethan. Denn es ist ein Volck da kein Rath inn ist und ist kein Verstandt in jnen.
Ъ	Swerd with outforth Auszwendig wirt sie Without forth, the and drede with das Schwerdt be- swerde shall ynne seall waste rauben I und im- robbe the off their ynnes a gong man wen dig das children: and and a vingan to schrecken I beyde wythin in the gidre, a sonkynge Jungfrauwen die hohy sounge men man. Saughinge mit den de grauwen Mann. grauwen Mann.	And Y seide, where ben thei? Y schal make the mynde of hem to ceesse of men.	But for the wrath of But Y delayede for Wenn ich nit den Were it not that I enemyes I half of the yer of enemyes. Zon der Feinde feared the rayl a willie, lest per less peranenture scheme since in since it is not the enemyes of hem in the enemyes of hem in the less of the provide and seye. Our in the high ond, and not fuel for the provide high hond, and not the Lord, lath there has not the Lord, lath the her hat nitht all there doon alle thes	It is a folk without counsel and with- out prudence;
Н	With out forth shal wass hem swerd, and with yn forth dreed; the gong to gidre and may- den, the sowkynge with the old man.	And I seide, Where forsothe ben thei? to ceese Y shall mark fro men the mynde of hem.	But for the wrath of cennyes I laife for a while, lest perauenture wolden wexe prowde the enemyes of hem, and seye, Ourehige hourd, and not the Lord, latth doon alle thes	thingss. Folk with out counsell it is, and with out wisdom;
Λ	Foris vastabit cos gladius et intus pavor juvenem spanda et	Dixi: Ubinam sunt? cessure faciam ex hominibus memo- riam eorum.	Sed propter iram ini- micorum distuli, ne forte superbir- ent hostes eorum, et dierent: Ananus nostra ex- celsa, et non Domi- nus, fecit haec	Gens absque consilio est, et sine pruden- tia.
TXX	έξωθεν άτσευώσει αὐ- Foris vastabit cos τούς μάχαιρα, καί gladius et intus βεν ταντάκου φό- pavor juvenem, βεν ταντάκου φό- pavor juvenem, παρδίυς, θηλάςων lactentem cum μετά καθεστηκότος homine sene.	17.ΣΣΝ είπα Διοσπερώ αὐ· Dixi: Ubinam sunt? And I seide, Where And Y seide, where Ich wil sagen: Wol I have determened Follows I.XX. narrange δε έξ cessure fluciam ex forsothe ben thei? I ben thei? Y schal sind sie? I.ch to scater the phrasing slightly. 17.ΣΣΝ μασιος, παίσω δε έξ cessure fluciam ex forsothe ben thei? I have the myde werde jredach. It to scater the phrasing slightly programmer of permonents of hom to cesse Y shal make the myde of hem. 17.ΣΣΝ μασιος παίσω δε έξ cessure fluciam ex formation of hem make the myde of hem. 18.ΣΣΤΙΤΙΚΉ μασιος μασιος το καιστικό της τρικής μασιος τους καιστικός μασιος τους καιστικός μασιος της τους καιστικός μασιος τους καιστικός μασιος τους καιστικός μασιος της τους καιστικός μασιος της τους μασιος της τους καιστικός μασιος της τους καιστικός μασιος της τους της της της της της της της της της τη	CLOS CLOS	things. 1 things. 1 things. 2 things. 3 things. 4
Нев.	מחוץ תשכלי חרב ומהדרים אימה גם־בחל גם־בחלה יווק עם־איש שיבה:	אמרהי אפאיהם אשטיחה מאזרש זכרם:	לולי כעם אורב אגור פדינסרו צרימר פדיאמרו ודני רבור נעל רבור נעל	טרגור אבר מצות המה ואין בהם תבונה:
	Dt. 32:25	26	7.2	28

REMARKS	Follows L. wrong	ar the Lorde will doo justice vinto hys people, and haue compassion on his servauntes. For it shalbe sene that their power half they, and at the last they Does not follow L's and forsiken.	Follows L.
T	Vengeaunce is myne and I will rewarde i their feel Follows L, wrong shall slyde, when the tyme cometh. For the tyme of their destruction is at honde, and the tyme that shall Follows L. come vppon them maketh hast.	For the Lorde will doo justice vito hys people, and haue compassion on his servauntes. For it shalle sene that their e power shall fayle, and at the last they shalle presoned and forsaken.	Sr now howe that I, I am he, and that there is no God but I. I can kyll and make alyue, ad what I Follows L. lame smyten that I can heale: nether ys there that can delyuer any man oute off my honde.
ı	Die Rache ist mein Ich wil vergel- ten zu seiner Zeit sol jr Fusz gleien I Denn die zeit jres unglücks ist nes unglücks ist harbie lund jr künflüges eylet herzu.	the Dordschal deme Denn der Herr wir ihis puple, and he sein Volck richten schal do merci in Und uther schie hiss servanuris; Knechte wirt er he puple schal se sich erbarmen. That the bord of Denn er wirdt an fighters is sigh, and serhen dasz. Jie sight er sigh, and the Und beyde dass is est due s. be n verschlossen und verschlossen und verlassen ver	υÑ
Ь	Veniannce is myn. and I schal gelde to hem in tyme, to hem slider, the dai of perdicioun is nys, and tymes hasten to be pres- ent.	The Lords chal deme his puple, and he schal do med he schal or the puple schal se that the bond of figures is silk, and also men closid fuiliden, and the residues ben wasstid.	Se ge that Y am adone, and oncorn other God is out- akun me; Y schal ale, and Y schal make to Iyue; Y schal smyte, and Y schal make bod; and noon is that may delyuere fro myn hond.
н	Myn is veniaunce, and Y shal geeld to hen in tyme, that the foot of hem slyde; nyg is the day of perdicion, and to be dicious, and to be tyge higen the tymes.	The Lord shal deme his puple, and in his seruauntis he shal haue merty; he shal se that feble be the hoond, and closid forsothe han fayild, and the lafte ben wastid	Seeth that Y am alone, and there is non other God sare me: I shall see, and I shall mask to yuer Y and shall snyte, and I shall snyte, and I shall snyte, and I for myn hound there is not that fro myn hound may delyuer.
Λ	לכם רכי הקבים היא	in good will gradually and the last demonstration of the last demonstration of the last deal of the last describing the last deal of the last describing the last deal of the l	TIN 1871 Gere idere öre öye in Signator i sin ond Ego Seeth that Y am Se ge that Y am and the son and the son a foore, and noon i sit all us Deus is noon other God is out. IN NNT I this decertion and sidnature is noon other God is out. Sign advocation and sidnature is shall skul mer. Y schall sign advocation at Ego shee and I shall skul mer. Y schall sign advocation at Ego shee and I shall skul mer. Y schall sign advocation at Ego shee and I shall skul mer. Y schall sign and i viver faichin; per maak to byue: Y make to
ГХХ	ie hiuspa echteipteus deranobiona, ören dechij örnosi adi- riar öretypiehigu- pa ámukias adroite, kai imperrur érou- pa iuli-	ότι κριικέ Κύριος τὸν λαὸν αὐτοῦ, κα ἐι ἀτὸν ὁ ἐνος ἐνος ἀτος ἀτος ἔδεν γὰρ πα- ραλεκμένους αὐ- τους καὶ ἐκλολοιπό- τος ἐν ἐπαγωγή καὶ παρειμένους.	idere idere ört ivpå den erkyr eitop ivpå årocettyva kal gyr tonigen erker for erkyr identification kal obe årorper kal obe årorper kal obe årorper kal obe årorper kal obe årorper
НЕВ.	לי נקם ושלם לשק המוט רגלם כי קרוב וחש קרוב וחש פחדה למו:		ראי עהה כי אני אני הוא ואן אלוי אמיה אוי אמיה ואחור מדוצרי ראיר מדוצרי האיל:
	Dt. 32:35	36	96

.Ks	though ding is by the	making rogative. (H. P.) h. L.X.X h. L.X.X
REMARKS	Independent and wrong (though this reading is adopted by the Revisers)	Follows I, in making Zw. interrogative, Follows V (II P) against Heb. LXX I., Renders Lefore,
Т	Reiouse hethen with his people, for his people, for his people, for his people off his ser awantes, and will awante, and will awante yield a willow mercyfull, vanto the londe off his people.	Wire hat er die Leute How loared her the Follows I, in making so iteb? Allt preude? All his Far in interactive, sayntes are in his Follows V (II P) in deiner Hand hon de. They against Heb. LXX Sie werden sich yound delmensches I against Heb. LXX sie werden sich yound delmensches I den helmen von hon den helmen von wordes. Und er verwaltet da. And he was in Israel Renders (1727) as deinen worder. Und er verwaltet da. And he was in Israel Renders (1727) as diener verwaltet da. And he was in Israel Renders (1727) as diener verwaltet da. Ringe when he ledere, sammen die Hang her des of the sammen die Hang her des of the sammen die Hang her des of the sammen den Stäm- relies of her sammen den Stäm-
T	Jauchtzer alle I die fir ein Volde soyt I benn er wil das Blut seine Knechte rechten. Und wirt sich an seinen un gesäufg seyn dem Lande seines Volcks.	Wie hat er die Leute so i tieb? A IIe so i tieb? A IIe so i tieb? A IIe in deiner Hand I setzen au deinen Füszen I un wer- den behren von deinen worten. Und er verwaltet das Ampt eines Kon- iges I und helt Zu- ren desz Volcks II. samme die Haup ter desz Volcks II.
Ь	Folkis, preise ge the upplis of hym, for he schal venie the blood of his ser-unumlis, and he schal gelde venie and in the cenenyes of hem; and he schal lie merciful to the heard of his puple.	He louede pupils; he als seynis hen in his hood; and their that neigen to his feet schulen take of his dec tryn. And the king schal he at the moest riger full-wham princes of the p up le schulen to he gaderid togidere with the
Н	Preyse ge gentils, the upule of hym, for the blood of his sernauntis he shall wreek, and verifounce he shall quye into the cennyes of hom, and he shall be merciful to the errite of his puple.	He louede puples; alle seynis in the alle seynis in the hoom of hym ben, and that neigen to hym, shufer task of the loor of hym. And there shal be arentis the most rigar kyng, the puple seynig with the loop the loop of the puple seedid with the lynasis of the puple seedid with the lynasis of
Λ	Laudate gentes popu- Immerise quaix san- Impuble of hym, for real to a factor and a factor of the san to the san to do say has people, for wrong (though guinem servorum the blood of his be shall work the lood of his ser. Standard are a factor of the san blood of his ser. Standard are a factor of the san has been a factor of the san has been a factor of the same and he retent. The same and he shall gold even is and he retent. The same and he shall gold even is sich an science and well keisers on the factor of the same in the the same and he shall cold even the same in the factor of the same and he shall explete the same and he shall explain the same and he shall explain the same and he shall explain the same and he	Dilexit populos, om- sanct in manu illius sunt, et qui appropinquant pe- dibus clus, accipi- ent de doctrina illius. Erit apud rectissi- mun rex, congre- gatis principious populi cun tribu- hus Israel.
LXX	eidpaidpyre, oiparuch, and article den noo- cerupaturonen air erupaturonen air pioi deoir ei- paidibyre, debior ei- paidibyre, debior ei- roi pioi debior ei- alug erup viule air alug erup viule air alug eru	× ×
НЕВ.	הריני גוים ממו כי רם־ מברו קום ונקם ישינ לצרו וכפר אדמוד עמר:	אם חבם מבים כל- קדשי בידך לרבלך שא ירהר בישרון מלד בהתאסס מכלד בהתאסס מבטי ישראל:
	Dt. 33:43	83 : 80 S

REMARKS	Future for impera-	tive: independent.						light be after thy Independent wrong	.0									londe with the Lonits these clauses	but T renders them	complete.							monethes, and with An improbable con-	jecture.	mountagnes that Does not follow L's	conjecture.			
Т	Ruben shall lyue and Future for impera-	shall not dye: but	his people shalbe	few in numbre.	And vnto Leui he	sayed: thy per-	fectnesse ad thi	light be after thy	mercifull ma who	thou temptest at	Masa ad with	whom thou striu-	edst at the waters	of strife.	And vnto Joseph he	sayed: blessed of	the Lorde is his	londe with the	goodly frutes off	heauen, with dewe	and with sprynges	that lye beneth:	And with frutes of	the encrease of the	sonne and wyth	rype frute off the	monethes, and with	the toppes of jecture.	mountaynes that	were from the be-	gynnynge and with	the dayntes of	and
Т	Ruben lyue, and die Ruben lebe und ster-	be nicht und sein	Pöbel sey gering.			er. Dein Ruch und	dein Liecht bleibe	bev deinem hev-	ligen Mann den	du versucht hast zu	Massa da jr ha-	dertet an Hader-	wasser.		Kai من المحمول المحمول us من المحمول	sprach er: Sein	Land ligt im Segen						ging; of applis of of the applis of Da sind edle Früchte And with frutes of	fruytes of the von den Sonnen	und edle reiffe	Früchte der Mon-	den.	Und von den hohen	Bergen gegen Mor-	gen und von den	Hüzeln für und	für und edlen.	
Ъ	Ruben lyue, and die	not, and be he	litel in noumbre.		Also he seide to	Leuy, Thi perfec-	cioun and thi	techvng is of an	hooly man, whom	thou preuedist in	temptacioun and	demedist at the	Watris of Agen-	seiynge;	Also he seide to	Joseph, His lond	is of the Lordis	blessying; of the	applis of heuene,	and of the dewe,	and of watir lig-	gynge bynethe.	of the applis of	fruytes of the	sunne and moone;			of the coppe of elde	munteyns, and of		lastynge litle hillis;		
Н	Lyue Ruben, and dye	he not, and be he	litil in noumbre.		Forsothe to Leuy he	seith, Thi perfec-	cioun and thi loor	fro thin hooli man,	whom thow hast	preued in tempta-	cioun, and hast	demed at the Wa-	tris of Agensei-	ynge;	Forsothe to Joseph	he seith, Of the	blessynge of the	Lord the loond of	hym; of the applis	of heuene, and of	the dewe, and of	the see underlig-	ging; of applis of	the fruyt of sunne,	and of mone;			And of the cop of	the oold moun-	teyns, and of applis	of euerlastynge	hillis;	
Λ	Vivat Ruben, et non	moriatur, et sit	parvus in numero.		Levi quoque ait: Per-	fectio tua, et doc-	trina tua viro sanc-	to tuo, quem pro-	basti in tentatione,	et judicasti ad	aquas Contradic-	tionis.			Joseph quoque ait:	de benedictione	Domini terra ejus,	de pomis caeli, et	rore, atque abysso	subjacente: de po-	mis fructuum solis	ac lunae;						De vertice anti-	quorum montium,	de pomis collium	aeternorum,		
LXX	Σήντω 'Pouβην και μη Vivat Ruben, et non Lyue Ruben, and dye	άποθανετω, καϊ		αριθμώ.	Kαὶ τῷ Λενεὶ εἶπεν Levi quoque ait: Per- Forsothe to Leuy he Also he seide to Und zu Leui sprach			αύτοῦ τῷ ἀνδρὶ τῷ	όσιω, όν επείρασαν	αύτον εν Πείρα,	έλοιδόρησαν αύτὸν	έπι ύδατος Άντιλο-	yias.		Και τῷ Ἰωσηφ είπεν	Έπ' εύλογίας Κυ-		άπὸ ώρῶν ούρανοῦ	και δρόσου, καὶ	άπὸ άβύσσων πη-	γῶν κάτωθεν,		каі кав' шрак уєгп-	μάτων ηλίου τρο-		δων μηνών,		WN γγγ από κορυφής όρεων De vertice anti- And of the cop of of the coppe of elde Und von den hohen	άρχῆς, και άπο κο-	ρυφής βουνών άε-	váwv,		
НЕВ.	ידי רארנו	ראל"רמים רנהר	מבר ממפר:	!	רללר אמר	המיד ואוריד) i	אפר נסרמר	עמטה תריעהר	על־מי מריבה:	!			רלירסם אמר	מרנות ונונו		NEW DOC.	שמים מטנ	רמההום	ייים מומיי		-hash aban hai kai mban yend	ווענו נטעני				このことの	בירונים מדים	יייייייייייייייייייייייייייייייייייייי	100 CT 6 CT	: קינים:	
	Dt. 33: 6				S										13	_							14		-			15					

RFMARKS	Translates 7713 again.	
£	der With goodly fraue was of the critis and off Die the fainnesse there set of And the good set will of him that me dwelbeth in the dwelbeth in the dies Joseph and vippon free of him that was separated from the copy of the from the copy	horness of an very corne. And with the nations to gether, euro wito the endess of the worlde. These are the many thousandess of pla are the many are the many are the many are of Man- sandes of Man- sandes of Man- sandes of Man- sandes of Man- sandes of Man- asse.
L	Früchten von der Erden I und wass der Innen is. Die Graube dess I der in dem Busch wondere I komme auff des Haupt D. des phil und auf des Massir auter sienen Brüdern. Seine Herrligkeit ist wie ein Erstiger in	und seine Hörner sind wir Einhör- ners Hörner. Mit derselligen wir er er Videter stosen zuhauff lisz an des Landes erde l bas sind die rau- send elphraim l mnd die tausend Mannsse.
Ь	and of the fruyits of the found, and of the found, and of the frozen. The reco. The has appeared in that appearied in the busch come the busch come on the cop of Nuzarey among his bretheren. As the first gendrid As the first gendrid As the first gendrid as a bole is the farmese of home	the horness of any witcom ben the hornes of an tho hor schall in the schall in the schall in the schall in the termes of erthe. These bente multitudis of Effraym, and these ben the housyndis of Manasses.
H	And of fruytis of the erthe, and paper off, Bless, yage of hymn that aperyde in the heed of Nazare among his heelt-erth. As of the first goten both effects of the heed of Nazare among his heelt-erth. As of the first goten both the first goten have head of the heed of hard have here.	varion the horse of him, in them he shall wand he here. It is a worden to the territory of him to the state of he had a shall
	1922) και καθ' ώρων γεξ et de frugilus terrae, And of fraytis of and of the fraytis frichten von der mangage terrae, and of the lond, and frugits of the plantiation of the erthe, and of the lond, and frugits of the frighten von der frugits perceit in the erthe, and of the lond, and frugits of the erth and off the crite. The crite of the frighten is the crite of the plantiation of the erthe, and of the frugits frugits paperating the crite of the frugits of the crite of	nocerols communities in libra in ext. has sun multiudius Ephraim, et ha cc millia Manasse.
LXX	καί καθ' ωραν γής πληρώστως καί τα έντα βανών κλου έντη βανών κλου σαν έπ' κεφαλήν Γιασής, καί είτ κο ρυθής λαί είτ κο είτ άδελφους έπ άδελφους κλους αντου, κε ραπα μουσέρωσε	rà kepara airoù; la irioù; deln ke- parti âna aoc et depou yije, adrat pupuder Edpaiu, pupuder Edpaiu, Managrij.
Нев.	וממנה ארץ ומלאה ורצו שבני סנה לראש ורסב אדרו: אברר:	ראם קרניו ברום למים יצום הדרן הרם רבבות אברים נדם אלפי מושה:
	Dt. 33:16	

REMARKS	Adopts L's word. In this corrupt passage we can only sage we can only his own guess, which is no better and no worse than the rest.	shall bange on this follows V H P L shows and thine follows V H P L age shalbe as this against Heb. LXX.
T	And vuto Gad he saved, blessed is the rownmaker Adopts L's word, Gad. He dwell-ch as a hon and caught the arme of the heed. of the beed, say that a parte of the teach, say that the save his begyn- far this corrupt pryng, c, that a sage we can opere of the teach, say that a parte of the teach, say that a parte of the teach, say that a come with there which is no bet be, and executed the righteoustes the righteoustes with list and executed the Lorde and his indgementes	>
Г	Section 19 Se	י בארך אינה של האפאפ האפאפ האפאפה בא
Ь	Gad, Gad is bles- Gad, Gad is bles- sid in brondensers, he restide as a lioun, and he took the arm and the nol. And he sig his prins- he d, that the tenter was kept in his pari; which he gad was with the princes of the princes and dide the rigitalizes of the Lord, and his doom with Israel.	Vrun and bras the steh of hymr, as the pour sound thin gouth so and thin celde.
Н	And to Gad he estil, Blessid in breefe Gad, as a lioun he restide, and he took arme and fortop. And he saug his part a doctor he was seid tout he was seid tout he was exid tout he with princis of puple, and dide figuris	Yrun and bras the shornge of him; as days of him; gougth so and thin eelde.
Λ	Et Gad ait: Bene- deus in latitudine Gad; quasi leo requievit, cepique brachium et verti- cem. Et vidit principatum suun, quod in parte sua doctor esset repositus, qui ti cum principi, bus populi, et fecit justitias Domini, et judicium suum	Fernm et aes cal- camentum ejus: Send dies juvenu- tis tuae, ita et senectus tua
LXX	Καί τῷ Γαὸ εἰπεν Ευ- πουρμέσος εἰπαλο- τίνουρ μότο εἰπαλο- τίνου το εἰνα τ	σίδησος καὶ χαλάση Υυπόρμα αύτου έσται, ακ αὶ ἡμεραι σου ἡ ἰσχύς σου,
НЕВ.	ולגר אמד ברוך מרחיב גד כלביא שבן ושבי שבן השבי קדקד: יררא ראשים מגן ניתט מגן ניתט צדקת נהוה צשה	j-
	Dt. 33: 20	N.

	HEB.	TXX	Λ	н	Ь	Т	Т	Remarks
Dt. 33:26	אני טאל אני	ούκ έστιν ώσπέρ ό	Non est Deus alius,	There is noon other	Noon other god is Es ist kein Gott	Es ist kein Gott	There is none like Translates There	Translates 1727
	רשרוז רכם		ut Deus rectissimi;	god as the moost	as the God of the		vnto the God of	-
_	מוערה רמזרד		ascensor caeli aux-	rigt God; the stier	most rigtful; the	Gerechten der in	the off Israel: he	
	1 1 1	επι τον ουρανον	iliator tuus. Mag-	of heuen thin	stiere of heuene,	Himmel sitzt der	that sitteth vppon	
	1	βοήθος σου, και ο	nificentia ejus dis-	helper, thurg the	thin helpere,	sey deine Hülffe	heauen shalbe	
	הבעים:	πελαγομοεμός του	currunt nubes,	hidows doynge of	cloudis rennen	und desz Herr-	thine helpe, whose	
		στερεώματος.	habitaculum ejus	hym to and fro ren-	aboute bi the glorie	ligkeit in Wolcken	glorie is in the	
27	STATE STATE	και σκεπάσει σε θεού	sursum, et subter	nen the clowdes.	of hym. His	ist Das ist die	cloudes, that is the	cloudes, that is the The passage puzzles
	מנם למחות	αρχή, και ύπο	brachia sempi-	The dwellynge	dwellynge place	Wohnung Gottes	dwellinge place of	all the translators.
	ה ביין ה ה	ισχύν βραχιόνων	terna; ejiciet a	place of hym	is aboue, and	von anfang und	God from the be-	T follows L in
	•	άενάων εκβαλεί	facie tua inimicum,	aboue, and vnder-	armes cuerlast-	unter den Armen	gynnynge and from	the first clause,
_	ורערש מפנרך	από προσώπου σου	dicetque: Con-	nethe cuerlastynge	ynge ben bynethe;	ewiglich.	vnder the armes	ventures into the
	ארע ראמר	έχρόν, λέγων Άπό-	terere.	armys; he shal	he schal caste out	Und er wirt für	of the worlde: he	realm of independ-
	1.451.	γοτο,		cast out fro thi	fro thi face the	dir her deinen	hath cast out thine	ent conjecture in
				face the enemy,	enemy, and he	Feindt ausztreiben	enemics before the	the second, with-
				and he shall seye	schal seie, Be thou	und sagen :	and sayed; de-	out conveying any
_				Be thou to trode.	al to-brokun.	Sey vertilget.	stroye.	intelligible mean-
38	רשטו ישראי	AND THE AND THE STATE OF Habitabit Israel con- Yrael shall dwelle	Habitabit Israel con-		Israel schal dwelle	Israel schal dwelle Israel wirt sicher And Israel shall	And Israel shall	ing.
	E E	Ισραήλ πεποιθώς,	fidenter, et solus.	trustilych, and	trestele and aloone;	allein wohnen	dwell in saffetye	
		μόνος έπι γης Ία-	Oculus Jacob in	aloone; the eye of	the ige of Jacob	Der Brunn Jacob	alone, And the	alone, And the Follows V against
	1	-	terra frumenti et	Jacob in the lond	in the lond of	wirt seyn auff dem	eyes of Iacob shall	
	אר ארץ רנו	-	vini, caelique cali-	of whete, and of	whete, and of	Lande da Korn	loke appon a	
	רמירוש	σοι συννεφής δρό-	gabunt rore.	wyn; and heuens	wyn; and henenes	und Most ist	londe of corne and	
	XG-BBC-	ďφ.		schulen wexe derk	schulen be derk	dazu sein Himmel	wyne, moreouer	
				thurg dewe.	with deu.	wirt mit Thaw	his heaven shall	
	<u>a</u>		-			tricffen.	droppe with dewe.	
-								

From such comparisons, carried through the Pentateuch, we discover: (1) that Tyndale did not make a literal, unaided version from the Hebrew, as if no other translation existed; (2) that he did not modernize and revise the work of Nicholas de Hereford and John Purvey; (3) that he did not make a translation from the Vulgate and then revise it by comparison with the Hebrew and Luther's version.

1. If Tyndale had confined himself to the Hebrew, referring only occasionally to the Vulgate or Luther for help on obscure passages, we should expect only occasional coincidences of phraseology and interpretation with those versions, and these in places where some special reason for difficulty existed. But this is not the condition shown by the parallel In simple narrative prose there is little room for alternative renderings, hence examples taken from such material yield negative results: if Tyndale in such chapters follows V and L closely, it is simply because they in turn follow the Hebrew closely, and no one can say in any given verse which text lav before Tyndale's eyes when he wrote his translation of it. But coincidences in such passages as the three poetic chapters quoted afford positive evidence of borrowing, not only in the difficult, but in the easy verses. A Hebrew sentence in the poetic style, even though not obscure, may be translated with many more chances of variety than a prose sentence; and a large proportion of agreements with Luther here cannot be accidental.

But the comparison of the versions, even in the few passages presented in the preceding pages, establishes beyond any question what has sometimes been seriously denied—that Tyndale did use the Hebrew in his Pentateuch. The cases where he, against all the versions, renders the Hebrew literally are not numerous, but they are incontrovertible. Evidence of Tyndale's acquaintance with Hebrew, drawn from his own autobiographical references in his writings, and in the glossaries of proper names attached to the books of the Pentateuch, may be held by some judges not conclusive as to anything more than a smattering of the language. But these cases of independent correct rendering from the Hebrew imply thorough study.

It is to be noted that Tyndale learned, either from Luther's version or from his own study, much of the correct syntax of dependent clauses introduced by *Waw*. He translates many of these more in accordance with the correct principles of rendering Semitic idiom into English than our English translators of later times have shown. He is generally right in his treatment of the Hebrew tenses, abandoning the slavish literalness

of the Septuagint and Vulgate; though here again one must often admit his indebtedness to Luther. In common with the ancient versions and with Luther, he sometimes ignores the construct as shown by the pointing and the absence of the article, which seems a rather serious fault in a translator. One characteristic difference from Luther is that he retains certain Hebrew idioms which lend themselves well to rhythms of English style; for example, where the Hebrew would say "sacrifices of righteousness," Luther would make it perhaps "righteous sacrifices," but Tyndale would keep the construct with the abstract noun. One might trace this idiom from Tyndale's Pentateuch down through the later translators of the Old Testament into its many ramifications in English prose style.

Tyndale is too honest to slip out of a difficulty by a vague paraphrase, as Luther did. Examples of this are found in the chapters quoted. In few cases did Tyndale possess the scholarship to hit on the correct clue to a puzzle due to corrupt text or a hapax legomenon; but he at least has the courage to abandon Luther when the German translator merely blinked the difficulty. Sometimes he prefers in such cases to cling to the time-honored rendering of Jerome; sometimes he offers his own conjecture, which is often wrong. There is at least a measure of independence in this attitude.

Tyndale was a much better scholar in Greek than in Hebrew, and we should therefore expect extensive use of the Septuagint. There are sufficient data to prove that he consulted it constantly; but, after all, it afforded him comparatively little assistance, because the chief value of this version—as a guide in textual emendation—was unknown in Tyndale's day. There is no evidence in Tyndale's Pentateuch, so far as the present writer has discovered, that he ventured a single emendation of the Masoretic text on textual grounds.²

- 2. As to the use made of the Wiclinte versions, Tyndale's own declaration that he derived no aid from them is on the whole supported by the comparison. Both Hereford's and Purvey's versions are not only Middle English, thoroughly obsolete in 1529, but they are very crabbed and unidio-
- This knowledge he used in his translation of the New Testament Greek. "If ought seme chaunged, or not alto gether agreyng with the Greke, let the finder of the faute cosider the Hebrue phrase, or maner of speache left in the Greke wordes. Whose preterperfectence and presentence is of both one, and the futurtence is the optative mode also, and the futurtence is of the imperative mode in the active voyce and in the passive ever. Like wise person for person, nombre for nobre, and interrogative for a condicionall and suche lyke is with the Hebrues a comon usage." ("Preface to N. T., William Tindale unto the Christian Reader.")

² See, for example, Gen. 49:19.

matic Middle English, because copied bodily, and often unintelligently, from the Vulgate. The case is far different from that of Wiclif's own version of the New Testament, connection between which and Tyndale's New Testament is much closer, as has been shown by writers on that subject. Where we find coincidences of phrase between Tyndale's Pentateuch and the two fourteenth-century versions, we can usually trace them to the common Latin source. Occasionally a combination of words occurs which cannot be referred to such a source, and we are led to surmise that Tyndale's recollection of versions doubtless familiar to him in early life influenced him in the choice of a phrase; but these instances are not sufficiently numerous to establish any presumption that he had a manuscript of either version before him in Germany.

3. Nothing is made clearer by the comparison than that the Vulgate was not Tyndale's basis in his work. He was fond of saying that Hebrew was much more like English than it was like Latin; and, indeed, he showed in many little ways that he had no love for the official ecclesiastical version. If he had worked directly and primarily from it, he could not have avoided many Latin idioms, especially in the syntax, which are absent from his translation. While no doubt influenced by the Vulgate in the choice of words, such as "create," "firmament," and many more, it is most certainly not the text from which he directly translated.

The conclusion at which we arrive, therefore, by the process of exclusion, is that Tyndale in translating his Pentateuch kept constantly before him the Hebrew text and Luther's version, with the Septuagint and Vulgate within easy reach, and fragments of the Middle English archaisms running through his mind as he worked; that he probably made his first draft from the German, checking it constantly by the Hebrew, and departing from it in nearly every case where he detected Luther in an evasion; that he carried into this work the same principle already established in his New Testament, of making an idiomatic English work in the language of the common people rather than of the learned; transferring such Semitic idioms as approved themselves to him as easily understood and more vigorous than paraphrase.

It has been pointed out, in the earlier part of this paper, that the unhappy fate by which Tyndale's Old Testament was cut off so near the beginning should not detract from the honor due to him as the father of Hebrew scholarship among Englishmen, and the author of the first version in English made from the Hebrew. To attempt to estimate his influence on the style of the men who completed the Old Testament after his death would lead us too far into the realm of conjecture. It will suffice to insist

that in the year 1529 there were many different ways of translating the five books of Moses, any one of which might have been adopted by an Englishman with Tyndale's equipment; many styles, most of which would have been Latinized, cumbrous, and periphrastic; and that of all these the one which we find in our Bible today is the style of Tyndale, which no Englishman had used before him. Whether one should call this a case of direct literary lineage, or should rather refer it to widely diffused linguistic influences which brought about a great change between the beginning and the middle of the sixteenth century, is a matter of opinion. If we bring into our field of view at this point Tyndale's New Testament, the popularity and influence of which were so much greater, there can remain no doubt that the martyr of Vilvorde deserves the pre-eminent rank so often accorded to Coverdale and the bishops who entered into the reward of his heroic labors.

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